

THE  
BEAUTY  
OF  
HOLINESS

IN THE  
*Common-Prayer :*

As set forth in  
FOUR SERMONS,  
Preach'd at the  
ROLLS CHAPEL.

By *THO. BISSE*, D.D.  
PREACHER at the ROLLS.

*Published at the Request of the Audience.*

*The Eighth Edition.*

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T H E

# P R E F A C E.

*THE World may justly expect an Apology from me, for publishing these Discourses, after so many large Works, already written, upon our Liturgy, that have been received, with general Approbation. But yet as these have been the better received, because written in different Ways; so this Performance, whatever it is in it self, yet being the first published upon this Subject, in the Way of Sermons, may, upon that account, meet with some Reception, and (I hope) prove likewise of some service to the World.*

*Besides, the Rest have been compleat Works upon the whole Liturgy, having gone through all the Offices of it; whereas I have only separated that Part of it, which contains the Service, generally used on Sundays, and Holy-days, when there is no Communion; and so have cut off all that*

*critical Knowledge of the Calendar, Rubricks, and Prefaces, coming before, as well as of all the particular Offices following it, namely, of Baptism, Confirmation, &c. which the others have treated of. For the use of these, tho' of standing Necessity to the Church, yet as to particular Persons is occasional; and, by consequence, the Knowledge of them cannot be of that importance, as of those that return in the constant Service of the Church.*

*Now there is in our Liturgy, as in most other Things, a Twofold Excellency; the One intrinsic and real, when it is considered in it self; the Other external and comparative, when it is set off, and, as it were, shad-  
aed with the Inferiority, or Defects of others. My principal Aim has been to represent it in its own Perfection; and if I have been drawn in to give it also Advantage from Comparison, it has been, where it lay upon me to clear it from Objection. So that if upon this comparative View I have had occasion to glory in the Superiority of our Worship, let those Objectors know, that they have compelled me, since doubtless it ought to have been commended by them*

them, rather than loaded with Calumnies and Accusations. But if they think themselves bound, in Conscience, thus to oppose it, notwithstanding it is both excellent in its Nature, and established by Authority; there is a double Tie of Conscience upon us, who are in possession of so admirable a Worship, to stand up in its defence: Wherefore had I boasted somewhat more on its behalf, I should not be ashamed; yea, I should think my self wholly unworthy of the Gown I wear, should I be at all ashamed, or afraid, to speak out in vindication of that Worship, which it is the Duty, as well as Glory, of my Office, to offer up before the Congregation.

I must beg the Favour of the Reader to consider Two Things; the One is, That the Liturgy is a Subject of vast Extent and Variety; and that therefore in a Work of so narrow a Compass as This, which has indeed the Recommendation of being the smallest in the Kind, he cannot expect much to be comprised. The Other Thing, I beg the Reader to consider, is, That these Discourses were designed only for the Hearer, without the least Thot of making them publick;  
and

*and must therefore be allowed to come short of that Substance and Accuracy, which I should and ought to have taken care of, had I composed them with such a View. All I shall say in the behalf of them, is this, that had I been at liberty to have kept them by me, they might hereafter come Abroad perhaps to better Advantage.*

*However, being conscious of a sincere Intention in them, namely, of promoting the Honour of God, in his own House, and that by edifying the People, in the Offices thereof, I do, with an humble Confidence, presume to present them, imperfect as they are, as a small Offering on God's Altar, at which I have the honour to serve ; and where I know, that if there be a willing Mind, it is accepted according to that a Man hath.*

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THE  
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SERMON I.

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I CHRON. xvi. 29.

*Worship the Lord in the beauty of holiness.*

**S**INCE the Worship of GOD is the greatest and most honourable among all the Acts and Employments of the Children of Men, from which as the *Meaneſt* are not excluded, ſo neither are the *Greateſt* exempted; ſince the *Higheſt* among Men, even they That ſit on Thrones, muſt bow down before the Altars of the Moſt-High, and do never appear ſo truly Glorious in the Eyes of GOD and Men, as when, like thoſe  
B above,

## The Beauty of Holiness

above, They fall down before the Throne, and cast Their Crowns before the Throne; *Rev. iv.* surely this Universal Work or Duty of Man ought to be set off with the greatest Order and Magnificence, *with the Beauty of Holiness.* When King *David* left Instructions to *Solomon* for building the Temple, he gave in Charge, that it should be *exceeding Magnificent*: *1 Chron. xxii. 5.* and the Reason, afterwards given, is it self exceeding *Auful* as well as *Just*: for, saith he, *the Palace is not for Man, but for the LORD GOD.* As the House of GOD, so the Worship performed in It, should in like manner be *exceeding Magnifical.* For it is a Work of a superior and incommunicable Nature; it is not a Respect paid to our Superiors; it is not an Offering made to our Governors; it is not an Homage done to our Princes; No; Worship is not for Man, but for the LORD GOD.

Upon this Account, when GOD chose *Israel* for his peculiar People, we find that both in the first framing of their Worship by the Hand of *Moses*, and afterwards in the enlarging of it by the Hand of *David*, he left nothing to the Invention of Man. For as the Tabernacle, with all the Vessels of the Ministry, was made according to the Pattern GOD shewed to *Moses* in the Mount; *Exod. xxv. 9.* so when *David* gave to *Solomon* the Pattern of the Temple, to wit, of the Porch, of the Place of the Mercy-seat, of the Courts of the Treasury of the dedicated Things, also for the Courses of the Priests and Levites, and for the Work of the Service, and for all the Vessels of the Service, in the House of the LORD; *All this, said David, the LORD made me to understand in writing by his Hand upon me, even all the Works of this Pattern.* *1 Chron. xxviii. 19.*

Now

## *in the Common-Prayer.*

Now as the Temple was made after the Pattern of the Tabernacle, tho' in much larger dimensions; so the Christian Church is built after the Pattern of the Jewish, tho' of a much larger Comprehension. Christ, the Builder of it, was pleased to Erect it upon the same Plan, to retain the like Essentials; like in Nature, and in Number. For Instance; as the entrance into the Jewish Church was by Circumcision, so the entrance into the Christian Church is by Baptism. Again, as every one that was Circumcised, and thereby became an Israelite, was obliged to eat of the Passover; *Exod. xii. 48.* so every one that is Baptized, and thereby becomes a Christian, is bound to partake of the LORD's Supper. These two Sacraments, Baptism and the LORD's Supper, being Ordained by Christ himself, are doubtless Essential to his Church; insomuch that if there be any Congregation, that calls itself a Church of Christ; whilst it retains not these Essentials, we may pronounce of it, that it is *none of his.*

Again, as in the Jewish Church there were appointed three Orders in the Priesthood, High-Priest, Priests, and Levites: so in the Christian Church are appointed Bishops, Priests, and Deacons, in a like Subordination. This Ecclesiastical Government, in these three Orders, *Ephes. iv. 11.* which was appointed by Christ, and planted by his Apostles, and so continued down in all Churches of the Saints, is no less Essential to the Christian Church, than the Levitical Priesthood in the like Orders, was to the Jewish. For as St. Paul asserts concerning this Latter, *Heb. vii. 12.* *there being a Change of the Priesthood; there is of necessity a Change also of the*



Law, that is, the whole Jewish Polity; so may we not as strongly argue concerning *the Former*, should there be a Change of the Priesthood, must not there be of necessity a Change also of the Church, that is, the whole Evangelical Establishment? But however that be, however GOD may dispense with the Breach of his own Ordinance, yet let us pour out our daily Thanks to him in the Congregation; that these three Orders are rightly retain'd, and the two Sacraments duly administer'd, in our establish'd Church.

Thus then the Essentials of the Church of GOD were prescrib'd and commanded to us Christians, as they had been before to the Jews. But then as to the Ceremonials, the Modes, the Times, and Circumstances of Worship, the Habits of the Priesthoods, the Courses of their Ministry, the Vessels of the Sanctuary; in a Word, *all that is for the Work of the Service in the House of the LORD*; all these Things, which are prescribed under the Law, are now under the Gospel left at Liberty, without any particular Direction or Restraint, but only That general Rule or Canon of the Apostle's, *let all Things be done Decently and in Order.* 1 Cor. xiv. 40.

This Apostolical Canon hath been faithfully observ'd by those Holy Men, who compiled the Form of our Establish'd Worship. Those *Wise Master-Builders*, who at the REFORMATION had the Charge of that Great Work, contrived all its Ceremonies with such Significancy, plac'd all its Offices with such Regularity; that we may justly take up that boast of *Tyrus* concerning our *Sion*, that *her Builders have perfected her Beauty.* Ezek, xxvii. 4.



My present Undertaking shall be to vindicate and recommend the Publick Service of our Liturgy or Common-Prayer; that so all they who upon that Account *have evil Will at our Sion, may be confounded*; and that all those, who for the sake of her Worship, *wish her Prosperity*, may be confirmed. To this end have I Chose this Exhortation of holy David, That Man after GOD's own Heart, the first of Men desirous to build an House for GOD, above all Men Zealous, above all Men Skill'd, in ordering all Things in the Offices thereof: and whom, as a peculiar Reward of his Pious Zeal, GOD hath so highly Honour'd; as that His Language hath been the general Language of His Church even unto this Day. Harken therefore unto this Exhortation, taken out of that Psalm of Thanksgiving, which David deliver'd to the Priests and Levites, now first establish'd into a Choir, to be sung continually before the Ark of the Covenant of GOD, as we read in the beginning of this Chapter. *Worship the LORD in the Beauty of Holiness.*

Which Words contain two Qualifications, The One absolutely necessary, the Other highly fitting, for the Worship of GOD. The first is, that it be Holy; the second, that it be also Beautiful; and when Both these are United, then may we be said to *Worship the LORD in the Beauty of Holiness*. And Both these we hope to shew to be in the most eminent Degree contain'd in our Liturgy, that is, the Form of Common-Prayer establish'd in our holy and renowned Church.

I. The Worship of GOD must be Holy.

David, who first undertook to build an Habitation for GOD, Declares, that *Holiness becometh his House*

*House for ever. Psal. xciii. 5.* But indeed Holiness is not only becoming in our Worship, to make it a *Reasonable*, but also necessary to make it an *Acceptable* Sacrifice unto GOD: For the Publick Worship is as the Garment of the Spouse of Christ, wherein she cannot so much as appear before GOD, unless it be *without Spot*; nor indeed Glorious, unless it be also *without Wrinkle. Ephes. v. 27.* This her Garment therefore which she wears in the Sanctuary, must not be in the least defiled; nor if possible, any way discomposed.

In the frame of the Jewish Worship, of whatever kind the Sacrifice was, whether a Lamb, or Bullock, or Sheep, or Goat, it was to be without Blemish: *for whatsoever hath a Blemish, that shall ye not Offer; for it shall not be acceptable for you. Lev. xxii. 19, 20.* And therefore it was necessary, that the Sacrifice of Christ, whereof all the Legal Sacrifices were but Types, should be as the offering up of a Lamb *without Blemish and without Spot.*

If we look to the End of all Worship, whether by Sacrifice among the Jews, or by Prayer among Christians, what (next to that *Principal End* of all our Actions, the *Glory of GOD*, what I say) is it with Regard to our selves; but to make the Comers thereunto Holy by taking away Sins, which are the stains and blemishes upon the Conscience? And how can *That Offering* Purify, if it be not itself Pure? How can *It* purge the Conscience and sanctify the Affections, if it hath any tincture of Unholiness?

But as the *End*, so much more the *Object* of our Worship requires, that it be Holy: because the *LORD our GOD is Holy*; Therefore we must Worship  
him

him with *an holy Worship*. He is *That* inexhaustible Fountain of Holiness, that fills Heaven and Earth with its Glory, and discovers every thing in both, that offends. And if in the worldly Sanctuary, the *Shekinah* or Glory sate over the Mercy-seat, filling the House of GOD with Light; how must that immense divine Holiness, the true *Shekinah*, abiding in the Holy of Holies above, fill the great Sanctuary of Heaven with the Majesty of Its Glory? What is it, that is represented to us as the perpetual subject of adoration in the heavenly Choir? Is it the Wisdom, or Justice, or Knowledge, or Infinity of GOD? No: it is chiefly that glorious attribute of his Holiness: This is *The Song*, from which the Angels and Saints *rest not Day or Night*, crying, *Holy, Holy, Holy, LORD GOD Almighty*. Rev. iv. 8. Now as the pattern of heavenly Things left us in the Jewish Worship, and these nobler representations of them given us in the *Revelation*, serve to impress upon our Minds great and awful Ideas, fit for the Sanctuary of our Great and Holy LORD GOD; so do they abundantly declare, that (above all other ingredients and qualities necessary to the worship offered therein) it should be *an holy Worship*.

Neither bring we these things out of Scripture, as arguments to convince your Judgments, so much as to exalt your Affections. For does not Reason itself, without these lights or patterns of Revelation, declare that Whoever is thus holy, cannot be pleased with any thing that is unholy, not even with our Persons, much less with our Offerings? Does not Reason testify with Scripture, that the *Sacrifice of the wicked is an abomination to the LORD*? Prov. xv. 8.

How

How much more, if the Sacrifice itself be also wicked, if it has any kind or degree of Sinfulness in it?

Let us now turn our view upon the *Publick Worship* established in our Church, and enquire if it be suitable to the Holiness of that ever blessed Being, to which it is addressed, namely, if it be an *Holy Worship*. And upon the strictest enquiry, even of its Enemies, nothing that can offend, is chargeable upon it: No blemish, spot, or imperfection can be proved upon this our *Publick Sacrifice*. All its Prayers, Supplications, Intercessions, Thanksgivings, Hymns, Confessions, Absolutions, and whatever else makes up the body of our Service, all these are in themselves perfectly Holy, without any remains of Superstition, any tincture of Idolatry: and they all tend to sanctify the sincere Worshipper, to enlighten his Understanding, to purify his Will, and to breathe into his Soul holy Affections.

Before the REFORMATION, when this Church was held in vassalage to the Church of Rome, we confess that then she was greatly defiled in her Worship with the same Idolatries, being compelled to wear the same garb of Superstition, to admit all the corruptions of *Papery* to be bound upon her, and that for many hundred Years, yea so long, till those Chains might be said to be consumed even of their own Rust. But at the REFORMATION, near two hundred Years since, when the LORD called unto our Church, among others, saying, *Shake thy self from the Dust, loose thy self from the Bands of thy Neck, O captive Daughter; Isai. lii. 2.* then she arose, and casting away  
all



all her idolatrous Corruptions, did, according to that Prophetical Exhortation, put on her ancient Strength, she *put on her beautiful Garments*, as in the Days of her first Marriage unto Christ.

For, 'tis a gross mis-calculation to date the Beginning of this National Church from the REFORMATION, as if it was at that Time first built out of the Old Materials and Rubbish of *Popery*: whereas it was a Church Ancient and Glorious many Hundred Years before *Popery* began, being planted by the Hands of the Apostles, as some affirm upon no improbable Conjecture; but we are assured from History very near their Days. But then the Church of *Rome* was her self renown'd for her Purity above all Christian Churches, and so continued for above Three Hundred Years; tho' upon viewing her now in her present Pollutions, we may weep over her in the Words of the Prophet, *how is the faithful City become an Harlot?* And this *British* Church, which was her Cotemporary, or an early Successor to her, was renown'd throughout the World, flourishing under Bishops and a glorious Priesthood, till about the Seventh Century; when the Bishop of *Rome* claiming a Supremacy over other Bishops, the Church of *Rome* claimed the same over other Churches, and from the Precedence of an elder Sister leapt into the Authority of a Parent, styling her self Catholick, *the Mother of them all*. From this Time as she corrupted her self more and more, so she brought in her Corruptions into the *Western* Churches: under which this Church, like her other Sisters, sate down a contented Captive many Hundred Years. till the great Release of the REFORMATION. But at that



bleſſed Time, and in that great Work, our REFORMERS retaining all that was Holy, Sound, and that had the Stamp of Antiquity; and purging away all that was Corrupt, Vain, and Novel; did as it were Caſt the Publick Worſhip of our Church into a New Mould, anſwerable to the Primitive Form, “ the firſt Original and Ground whereof “ ſhe in her Preface declares, is to be traced out “ of the ancient Fathers, ” not out of the *Breviary* or *Maſs-Book*. Wherefore our National Worſhip, as now eſta bliſhed in the Book of Common-Prayer, is pure throughout; and that not only from the groſſer Mixtures, but from any Allays or Adheſions of *Popery*: To uſe the Prophet’s Alluſion, GOD by the Wiſdom of the REFORMERS *baſh* not only purged away all her Droſs, but alſo took away all her Tin. So that thoſe, who ſtill urge to have our Worſhip more Pure, more Reformed, ought to be look’d upon not as lawful Refiners, who would ſeparate the Droſs; but as felonious Artiſts, who would eat away the Subſtance. For when any Thing is once perfected, once purified to the Standard, any farther Reformation can be but Robbery.

’Tis but a vain Objection, which the Men of this Claſs urge againſt our Common-Prayer, that moſt of the Prayers, eſpecially the *Collets*, are taken out of the Romiſh Breviary or Miſſal, and are uſed at this Day in the ſtanding Service of that idolatrous Church. But is not the LORD’s Prayer frequently found in the ſame Books? Is it therefore become Evil? Are not the Two Sacraments, Baptiſm and the LORD’s Supper, appointed in the ſame Corrupt Books? Are they therefore to be rejected? The Apoſtles Creed is not only uſed by the Church

of Rome, but was anciently call'd the Roman Creed: Is it therefore to be renounc'd? The Holy Bible is in use among the Papists, and would to GOD it were a Thousand Times more so: Is it therefore to be cast away by Protestants, as an unclean Thing? GOD forbid. Whatever is in its Nature good, whether the Creatures, or Ordinances of GOD, cannot be rendred evil, neither by the use of Heathens, nor by the abuse of Christians. Otherwise not only GOD's Holy Word and Sacraments, with all our spiritual Food, had long ago been cast out of Religion; but even Bread and Wine, with all our natural Support, had been banish'd out of Life.

Besides, these Prayers, tho' used in the Romish Worship, are not upon that Account to be thought the Composures of Popery, but of pure Antiquity: they have been extant in the *Western Church*, most of them above a Thousand Years, before the Name of Popery, at least long before the present Mass-Book had a Being: So that moreover length of Time, which destroys all Things that are unsound, manifests their Perfection by their Duration. Yea, Popery it self, which is made the great Objection against, gives the strongest Witness to their Excellency: Forasmuch as with all its corrupt Mixtures it could never Canker, Corrupt, or Eat into their Substance; scarce one idolatrous Sentence ever crept into them. If we look into the Breviary, or Missal, there we behold them, at least most of them, untouch'd, unalter'd, unallay'd: there they shine among the Superstitions that have grown up about them, like ancient Medals among Ruins, bearing the Image and Superscription of those holy

Men, by whom they were first composed. So that at the REFORMATION these Collects were not reformed; but were taken out thence without any refining, there being no Uncleaness in them, nor any cleaving unto them.

We affirm farther in the behalf of our Common-Prayer, that as there is in it no Impurity, so likewise no Impropriety; which it self, if found either in the Matter, Language, or Manner of our Worship, would (we confess) change the Offering into an Offence: for if *ye offer the Lame or the Blind, Mal. i. 8.* as well as the Unclean, *is it not Evil?*

There is no Impropriety in the Matter of our Worship; for all the Objections of that kind bro't against it, which have been levell'd chiefly against the fitness of the Hymns, of the blessed Virgin, Zachary, and Simeon, having been fully answer'd, and put to silence; insomuch that at those two publick \* Revisals of our Liturgy, when it was put to a Trial, and its *Accusers were had Face to Face*, not one of these Hymns were found Guilty, neither could they *prove those Things whereof they accused them*: not one Prayer or Hymn hath upon this or any other Accusation been dispossest'd, scarce one Versicle or Sentence erased.

Neither is there any Impropriety in the Language of our Worship: only as Language, which is the Cloathing of our Thoughts, must of course *wax Old as doth a Garment*; so as a Garment " some " Words and Phrases of ancient Usage have been " changed into Terms suitable to the Language of " the present Times. But this is no proof of Im-

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\* Conference at Hampton-Court, 1603, and at the same  
1661.

Propriety in the Sense, which is not it self changed, but only cloathed anew. However, this Alteration hath and must always happen even to the Word of GOD, the Holy Bible; which thro' the Variation of Languages is forc'd, Age after Age to get into new Translations, as into new Raiment, to preserve it self from the Derision, from the *cruel mockings* of the Scorners. For the same Reason, and by the same Steps as the Bible, so our Liturgy hath reformed its Language, "for the more perfect rendring, as the Church alleges, not only of such Portions of Holy Scripture as are inserted into it, but also such other Passages, which thro' the Decays of Time became obsolete, or of doubtful Signification, and so liable to Scorn and Misconstruction. Not but the Old Language is generally well retained at the Altar, being venerable for its Age; as those that wait at it, are for their grey Hairs; ancient Language and ancient Men, if they offend not thro' Decay, give a Reverence and Dignity to that solemn Work.

Lastly, As there is no Impropriety in the Fitness of the Matter, nor in the Justness of the Language, so neither is there any in the Manner of our Worship; which appears chiefly in the Decency of the Ceremonies and Gesture prescribed in our Liturgy. Our Church in no Part of her Service *behaveth herself unseemly*. The Postures she useth, whether in Prayers, or Praises, carry in them a Significancy, and a Decency: they bespeak and become the Action she is about.

In the Romish Worship there are indeed many dumb Ceremonies, as well as *dumb Idols*, *wherewith the People are carried away, even as they are led*; and which



which justly offend for their Unprofitableness. There are many more, that are ludicrous and unseemly, fitter for the Theatre than the Temple, which more offend for their Wantonness. In the Worship of the Sectarists, where the Imposition of all Ceremonies is rejected as superstitious, of all uniform Order as sinful; every one demanding herein to be left free to his own Will; keeping to this Rule, to observe no imposed Rule, &c. Good GOD! What is this Claim of Liberty but a Plea for Irregularity, never challenged before in the House of GOD; I am sure, never tolerated in their own? How can such Worshippers hope to please GOD, when they are thus contrary not only to all Men, but to GOD Himself? for he is a GOD of Order, and *not the Author of Confusion*: and so ordained he by his Apostle in all Churches; and such is he manifested in all his Works.

Some Ceremonies are necessary to the nature of Publick Worship, some conducive to its Beauty, some to Edification. Such are those, which our Church hath retain'd, being studious in her Choice, as she declares, "not so much how to please either Party, as how to please GOD, and profit them both. Had she in compliance with the Papists retain'd all, she must have displeas'd thro' her Pageantry: had she in compliance with the Sectarists abolish'd all, she must have no less displeas'd thro' her Deformity. "Wherefore it was and hath been her Wisdom from the Days of her first Establishment to keep the Mean between the two Extreams, rather inclining to a decent Variety, than affecting too sordid a Simplicity; remembering, that when the *Daughter of Sion was brought to the King,*  
her



her Raiment was of Needle-Work, wrought about with diverse Colours; and the King had great delight in her Beauty: *Psal. xlv. 12, 15.* Which naturally leads on to our Second General; only upon the whole of this, we may thus appeal: Let any unprejudic'd Judge addicted to neither Party, any that hath Eyes to see, let him see from one end of our Liturgy to the other, let him search diligently into all the Offices, let him examine into the Substance, Language, and Ceremonies thereof, and he will find nothing in either that can justly offend; but must give it this Testimony, that in all respects it *Worships the LORD with an holy Worship.*

But we affirm farther on its behalf, that,

*Secondly,* It *Worships the LORD also in the Beauty of Holiness:* that the Form of Worship prescribed therein is not only Holy, but Beautiful; and that we may perform it with great Delight, as well as Safety, to our Souls.

Now Beauty arises chiefly from Two Things, Order, and Variety: these Two duly intermix'd and proportion'd give Beauty to all the Creatures of GOD, and to all the Works of Mens Hands. And they who reject these in the Worship of GOD, affecting (as we said) a sordid, slovenly, wearisome, unedifying Simplicity, *I know not what Spirit they are of;* nor what uncouth Turn, Narrowness, and Singularity rules in their Souls. They are plainly of a Make, that runs counter to the usual Passions and Customs of Mankind: and as far as we can judge of the Will of GOD, by his Works, neither are they *Men after GOD's own Heart.* Wherefore tho' it may seem light upon so serious a Subject, yet I beseech you to bear with me a little, while I exemplify

plify in some few instances, how GOD, the Object of our Worship, appears to be a GOD of Variety as well as a GOD of Order.

Hath he not made the Day and the Night, appointing *the Sun to Rule the One*, and *the Moon and Stars to Govern the Other*? Yet the Day, Glorious as it is, would be also tedious, were it not relieved by the Vicissitude of Night; nay, were it not relieved by its own Variety, which comes on with the Hours, GOD *making the outgoings of the Morning and Evening to praise Him*, Psal. lxxv. 8. No less than the Sun in his Strength. Hath he not also made the Year, and appointed in it for Variety certain Seasons, which should relieve and adorn each other in a perpetual Circle of Succession? Spring and Autumn are as the Morning and Evening to it; when being wearied with bringing forth, it rejoices to retire and repose it self in Winter, as in the dead of Night: and thus the Winter, no less than the Summer, in its Course *praiseth Him*. If we look round about upon the Earth, given us for an Habitation, with all its rich and abundant Furniture, are these Things given us only for our Necessity? Are They not made also for our Delight? O LORD, when I consider both the Heaven and the Earth, *how manifold are thy Works*! Psal. civ. 24. Such is Their Variety: yet *in Wisdom hast Thou made Them all*; such is Their Regularity.

If we look upon the Works of Mens Hands, which are then best when they imitate the Works of GOD, we find in these too, that Order and Proportion are not sufficient to please, unless relieved and set off by Variety. This is Daily seen in the Contrivances of Princes, whose Palaces without this Intermixture,

mixture, would be but spacious Prisons, and whose pleasant Walks but as the Common Field: and he that attempts to form to himself a Paradise, is forc'd for Variety to plant it in a Wilderness. See we not thus, how Order and Variety join'd together; give Beauty to all this visible World, and to all Things in it, that are either form'd by Nature, or Fashion'd by Art for the Use and Delight of the Sons of Men? Surely then in the Worship of GOD, (the Maker of Us, and of all these Things) the most Useful, the most Delightful, the most Noble Employment of Men, no recommendation of This or of any Kind should be wanting; no Helps of Art, no Advantages of Variety should be omitted; that this Garment of the Church may not be exposed in the Sight of the People for Sordidness or Poverty, but may appear before the Congregation like *Aaron's*, which was made *for Glory and for Beauty*, *Exod. xxviii. 2.*

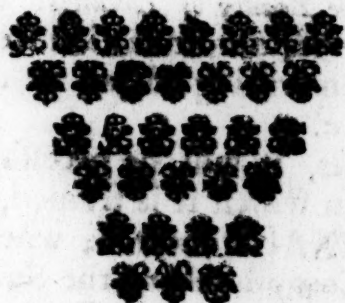
Wherefore as in Vindication of our *Liturgy*, I have already shewn, that it Worships the LORD in Holiness; so in Commendation of it, I shall now proceed to shew, that it also, Secondly, *Worships the LORD in the Beauty of Holiness*: that in it such Order is observed, as to make it a Reasonable; and such Variety intermingled, as to render it a Delightful Service.

To shew this, it will be necessary to trace out the Method, in which it is framed, and to give a brief RATIONALE thereof, wherein the Wisdom of the Compilement, the Succession of the Offices, the Connexion of the Parts, the Variety in Each, and the Perfection of the Whole, will (we hope) fully appear to all unprejudic'd Eyes. For

# 18 *The Beauty of Holiness, &c.*

there are many, whose Eyes are not only prejudic'd, but closed against these Things, being blinded by Birth, or scaled over by Education. I speak not unto such, neither can I hope to open the Eyes of such, so as that they may see their Error and be converted; a rare Case, and whenever wrought, to be ascribed wholly to the extraordinary Grace of GOD, not to the Reasonings of Men: for with regard to such and their Conversion, it is likewise a true Saying; *it was never heard, that Man open'd the Eyes of One that was Born Blind.* John ix. 32.

An Undertaking, that will (I fear) require your Patience: but yet such, as is highly necessary for the generality of Hearers, because it Instructs them in these most Important Things, which they know but little of, and nothing as they ought to know: and not unuseful to the more knowing; Because, as the Apostle pleads in a like Case, we should not be Negligent to put Men always in Remembrance of these Things, tho' they know Them, and be *Etablish'd in the present Truth.* 2 Pet. i. 12.







## SERMON II.

**T**O begin with our Publick Service, when we are assembled and met together in the House of GOD, to Worship Him; that we may not Rush un-prepar'd upon so Sacred a Work, the Minister awakens our Thoughts by an awful EXHORTATION: which he first Introduces by several Sentences taken out of the Old and New Testament, Exhorting, Inviting, and Entreating Men to turn to GOD by Repentance; in Effect, Saying Here, as in the *Communion-Service*, HEAR WHAT COMFORTABLE WORDS OUR SAVIOUR SAITH TO ALL THEM, THAT WITH HEARTY REPENTANCE AND TRUE FAITH TURN UNTO HIM: HEAR ALSO WHAT St. JOHN, YEA, WHAT DAVID, DANIEL, JOEL, OR OTHER PROPHETS SAY: and then assures them, that not only in These, but IN SUNDRY PLACES THE SCRIPTURE MOVETH THEM TO CONFESS THEIR MANIFOLD SINS AND WICKEDNESS. In which Exhortation the Minister, besides his moving them to Confession, reminds them of all the Solemn Ends of their meeting together, to which, That is Preparatory;

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ratory; Namely, TO RENDER THANKS TO GOD, AND TO SET FORTH HIS MOST WORTHY PRAISE, magnified in the *Psalms*; TO HEAR HIS MOST HOLY WORD, read to them in the *Lessons*; AND TO ASK THOSE THINGS THAT ARE NECESSARY AS WELL FOR THE BODY, AS THE SOUL, provided for in the *Collects* and *Litany*.

Now how Right and Judicious is this Exhortation in all its Parts, to Instruct the Ignorant, to Admonish the Negligent, to Support the Fearful, to Comfort the Doubtful, to Caution the Formal, and to Check the Presumptuous? Seeing all these Tempers are found in every mix'd Congregation, and ought to be prepar'd for this Solemn Work; For without Preparation, What, alas! would our Approach to the Throne of GOD be but a Temptation? For 'tis a general Rule for the Temple, as well as the Closet, *before thou prayest, prepare thy self: and be not as one that tempteth the LORD, Eccus. xviii.*

23. Whilst then this Exhortation is reading by the Minister, every Person ought Diligently to listen to its Sense, and not ignorantly (*as the Manner of some is*) to repeat the Words after him: and in so doing, they will be best prepar'd to accompany him in making the following Confession to the Throne of Grace.

This CONFESSION is in its Form most Solemn, in its Extent most Comprehensive: for it takes in all Kinds of Sin, both of Omission, IN LEAVING UNDONE THOSE THINGS WHICH WE OUGHT TO HAVE DONE; and of Commission, IN DOING THOSE

THOSE THINGS WHICH WE  
OUGHT NOT TO HAVE DONE.

And whilst every Single Person makes this General Confession with his Lips, he may make a Particular Confession with his Heart, I mean of his own Personal Sins, known only to GOD and himself; which if particularly, tho' secretly Confess'd, and Repented of, will assuredly be forgiven. For every Church or House of Prayer is Dedicated to GOD with the same Privileges, as was Solomon's Temple, to wit, that *whatever Supplication be made by any Man, or by all thy People Israel, which shall know every Man the Plague of his own Heart, and shall spread forth his Hands towards this House, then Hear, O LORD, from Heaven, and Forgive: for Thou, even Thou only, knowest the Hearts of the Children of Men.* This then is the Privilege of our Confession, that under the General Form every Man may mentally unfold *the Plague of his own Heart*, his Particular Sins, whatever they be, as effectually to GOD who *alone knoweth his Heart*, as if he pronounc'd them in express Words.

They of the PRESBYTERY, who urge to have Particular Sins mention'd in this Confession, know not, neither Consider, that hereby they Change it into a sort of Inquisition; forcing many Persons to plead Guilty to Sins, and that Daily, which perhaps they never Committed, not in their whole Lives. 'Tis too True, that in *many Points we Offend all*: yet out of those Many, can any One be pitch'd upon, in which the whole Congregation offends? GOD forbid. Besides, to make any one actual Sin the standing Subject of the Church's Confession, to be made Morning and Evening, is

to Suppose that the Church lives in that Sin, and allows it self so to do. This our Form then is so far from being Defective, in not Descending to Particular Sins, that had but any one been inserted, it had been Unserviceable in its Use and Sinful in Supposition: neither can their Teachers Practise Themselves, what they Prescribe to Us, without either Excluding many from joining with Them, or Involving many in an unjust Condemnation of Themselves.

Thus our Confession is unblameable both in its Form and Matter; and it is made in the most edifying Manner, every Person being enjoin'd to accompany the Minister in it: which as it is not allow'd among the Sectarists, so neither is it done in so right a Method among the Papists. For there the Priest alone first recites the Confession for himself: and then the Congregation recite the Same for themselves: which not only makes the Service Tedious, but Divides moreover that Union so Becoming between the Priest and People, who, in making Confessions, whether of Sin or Faith, being Common to Both, *should be as One* \*. Thus therefore we do, the People Repeating each Sentence after the Minister; and That with an Audible Voice, that none may make Evasion; but yet with an *Humble Voice*, that all may not breed Confusion.

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\* According to the Primitive Way describ'd by St. Basil. Epist. 63. Πάντες, ὡς ἑνὸς στόματος καὶ μιᾶς καρδίας, τὸν τῆς ἑξομολογήσεως ψαλμὸν ἀναφίευσι τοῦ κυρίου, ἴδια ἐαυτῶν ἑκαστοῦ, τὰ ῥήματα τῆς μετάνοίας ποιέμενοι. Omnes velut ore uno & corde uno, confessionis psalmum Deo offerunt, & suis quisque verbis pœnitentiam profitetur.

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This Confession of Sins being duly made by the whole Congregation, then the Priest standing up, doth in the Name, and by the Commission of GOD Pronounce the ABSOLUTION; which if Rightly Understood, Believed, and Embraced by the Confessing Penitent, ought to be of like Comfort to him, as that Declaration of Christ was to the Man Sick of the Palsy: *be of good Chear; thy Sins be forgiven thee*, Mat. ix. 2.

For all the Three Forms of Absolution in our Service, namely, This now before us, and That in the *Communion*, and the Other in the *Visitation of the Sick*, tho' differing in Expression, are by the best Expositors on our Liturgy judged to be of equal Signification. "All these Forms (saith Bishop † Sparrow) are but several Expressions of the

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† Which he thus exemplifies. "For as when a Prince hath granted a Commission to any Servant of his, to release out of Prison all penitent Offenders whatsoever, it were all one in Effect, as to the Prisoner's Discharge, whether this Servant says, by Virtue of a Commission granted unto me, under the Prince's Hand and Seal, which here I shew, I Release this Prisoner: Or thus, the Prince who hath given me this Commission, he Pardons you: Or lastly, the Prince Pardon and deliver you; the Prince then standing by and Confirming the Word of his Servant. So is it here all one as to the Remission of Sins in the Penitent, whether the Priest absolves him after this Form; Almighty God, who hath given me and all Priests Power to pronounce Pardon to the Penitent, *He Pardons you*. Or thus, by virtue of a Commission granted to me from GOD, *I Absolve you*: Or lastly, *GOD Pardon you*, by me His Servant according to His Promise, *whose Sins ye remit, they are remitted*. Sparrow's Rationale:

" same

“ same Thing, in Sense and Virtue are the same,  
 “ and are Effectual to the Penitent by Virtue of  
 “ that Commission mention’d *John xx. 23. whose*  
 “ *Sins ye remit, they are remitted.*

And ’tis upon this Account that the Church hath not allowed this Form of Absolution to be pronounced by a DEACON; to whom that Commission is not given; but hath reserved it to the  $\S$  PRIESTS, who at their Ordination are Vested with that Authority.

It was necessary, that these Forms of Absolution should differ in expressing their Authority, because the Persons Receiving differ in expressing their Repentance. In this first Case, where every Congregation is presumed to consist of Good and Bad, the Form could not be General, indulged to the Impenitent; but framed Conditional, limited to the Penitent. And therefore the Priest, tho’ declaring his Power and Commission, yet speaks only in the Third Person, that “ GOD Pardoneth and Absolveth all them that truly Repent, &c.

In the Second Case at the Sacrament, where the Communicants are all presumed to come with a true Penitent Heart, the Form is more Authoritative, the Priest speaking, not as before in a Declaratory, but in an Optative Manner, “ the LORD Pardon and Deliver you from all your Sins.

In the Third Case in the Visitation of the Sick, where the Repentance of the Person is not only presumed, but search’d into and examined, there the Form is in its full Strength and Absolute, the Priest being order’d, for the Comfort of the Sick Person in that Hour of Distress, to speak in his own Person, saying, “ by the Authority committed unto me, I Absolve thee from all thy Sins, in the  
 “ Name of the Father, of the Son, and of the Holy Ghost.

$\S$  Tho’ therefore the Word, *Minister*, be put both in the foregoing Rubric before the Confession, and in that

Give

Give me leave hence to observe to you, what an absurd Usurpation it is of the Priest's Office, for the People to repeat this Form after the Minister; since even a Deacon is not permitted to do it. For doth not the *Rubric* enjoin the contrary, directing it to be said by the PRIEST ALONE? Do not the Words of the Preamble also expressly say, that GOD HATH GIVEN POWER AND COMMANDMENT TO HIS MINISTERS, TO DECLARE AND PRONOUNCE ABSOLUTION, or \* REMISSION OF SINS, which the People, being penitent, are to receive, not to give? Doth not the Difference of their Postures declare the Difference of their Duty; the Priest being appointed to pronounce it to the People STANDING, as One having Authority, whilst the People are enjoined to continue on their Knees, as the Posture of Penitence, and Submission? Now the Absolution ends at the Words, UNFEIGNEDLY BELIEVE HIS HOLY GO-

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following, before the LORD's Prayer; yet in this before Absolution (tho' coming just between them) the Word, *Priest*, is inserted, which was done at the last Review of our Liturgy, to distinguish and limit this Power to the Priest's Office, which was the more necessary, because the Dissenters requested, that seeing the word *Minister*, was used in this Rubric, it might be put every where else in the Liturgy instead of *Priest*, and so would have banish'd this Word also out of the Communion-Service. See the *Savoy Conference* Printed in *Collier's Eccles. Hist.*

\* Or *Remission of Sins*, was added in this Rubric, by Order from the Conference at *Hampton-Court*, for the satisfaction of them that took Exception against the Word *Absolution*, as being of too Popish a sound.

## 26 *The Beauty of Holiness, &c.*

SPEL. And the Words following, WHEREFORE LET US BESEECH HIM TO GRANT US, &c. quite to the End: These, likewise are not a Prayer, but an Exhortation, teaching us, more especially, what Things to pray for, at this present, to wit, REPENTANCE, AND HIS HOLY SPIRIT, and for what Ends, to wit, *our present Acceptance, and future Conduct*, and, as the End of both, *everlasting Life*: Which Things the Priest, afterwards kneeling, doth, together with the People, begin to pray for, in the Lord's-Prayer. Wherefore the former Words being a Form of Absolution, and these latter an Exhortation, both belonging to the Office of the Priest, the People ought to receive the One, and to listen to the Other, and by no means to repeat either after him. For are they appointed to Exhort? Are they empower'd to Absolve? This Custom, too common in practice, and that among devout, and otherwise intelligent Persons, is nevertheless founded on so gross an Ignorance, that I could almost call it a *Sin of Ignorance*.

The *Confession*, and *Absolution*, answer to the *Jewish Washings*, used before the Time of Offering. The Congregation therefore having, as the Apostle alludes, *their Hearts sprinkled from an evil Conscience*, and being exhorted to *draw near in full Assurance of Faith*, Heb. x. 22. with what could they so Properly, and with such Assurance do this, as the LORD'S PRAYER; which being taught us here by our Master, and enforced by him above, as our Intercessor, must, above all Prayers, come up before GOD, as the *sweet Incense*?



And here I must observe, once for all, That the Lord's Prayer may be placed at the Beginning, or at the Close of any Office, or Part of Worship, with great Propriety and Advantage. For when we begin with it, (as after the *Creed*, and in the *Communion-Service*) it being perfect in its Comprehension, presents to us, at once, all that we are about to pray for, in the following Petitions. Besides, having proceeded from the sacred Lips of our LORD GOD, it hallows and consecrates all our other Prayers; which must all grow out of this, as Branches out of a Root: And in this Case too we may say, *if the Root be holy, so are the Branches*. On the other Hand, when we close with it, (as after the *Litany*) it being a summary Recollection of all our foregoing Requests, if we have thro' Infirmary, or Negligence, been wandering in the larger Forms, we may now double our Earnestness in this Divine Compendium †.

The Church hath always shew'd that Deference to this Prayer, that she hath inserted it in every distinct Office of the whole *Liturgy*; to this End, that by its Perfection she might supply the Defects, and atone for the Infirmities of her own Compositures: Not that she is willfully conscious

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† The Lord's Prayer is ordered to be said by the Minister, with an *audible*, or, as in the former Rubric, with a *loud Voice*; which seems to have been done chiefly in opposition to the Church of *Rome*, (from which we reformed) where 'tis appointed to be said at *Mattins*, *secretly*, secretly, or mentally. Another Reason is given, because it is Part of the Gospel, which was always pronounced with a loud Voice. A Third Reason is, That the ignorant People might the sooner learn it, and all the Congregation the better hear, and so join in it.

of any such in her Service, neither can others prove any upon her. But tho' she can justifie herself before Men, yet she presumes not to do it before GOD; in whose Sight the very Sanctuary of Heaven is not pure, and the chief Worshippers therein, *the very Angels*, are chargeable with folly, Job viii. 18. Wherefore 'tis not love of Repetition, but fear of Imperfection, that hath induced our Church to insert the LORD's PRAYER in all her Offices. And it being added in this Place, after the *Confession*, and *Absolution*, makes the Whole, as it were a short distinct Office; which is now followed by One of another Kind, to wit, of Thanksgiving. What has been done hitherto, has been Penitential; which now opens into Eucharistical, the chief and noblest Part of all Worship.

But before we enter upon it, let us observe the Fitness, and Necessity of this Order, which appoints Confession of Sin, with Absolution, to bear the First Part in our Publick Worship. For till our Persons be sanctify'd, absolved, and reconciled unto GOD, all we do in his Sanctuary will be unacceptable. For Instance, till our Lips be purify'd, how unfit are we **TO SET FORTH GOD'S MOST WORTHY PRAISE?** Till our Ears also be sanctify'd, and open'd, how can we **HEAR HIS MOST HOLY WORD?** And till we have asked Pardon for Sin, how can we presume to ask **BENEFITS AT HIS HAND?** And therefore the EXHORTATION well testifies, **THAT ALTHO' WE OUGHT AT ALL TIMES HUMBLY TO ACKNOWLEDGE OUR SINS BEFORE GOD, YET OUGHT WE MOST CHIEFLY SO TO DO, WHEN WE ASSEMBLE**

BLE AND MEET TOGETHER, upon these sacred Exercises, of Thanksgiving, Hearing, and Supplication §. And St. Basil\*, who wrote about the Year 370, affirms, that this Method of beginning with Confession, was the universal Practice of the Church in his Time.

Confession of Sin then, strengthened by Absolution, being the main Ground-work of Publick Worship, upon which the Acceptableness of the following Service regularly depends. As I hope this will excuse my being so full and particular upon these Heads, so I must crave leave, before I proceed, to leave upon your Minds Two Exhortations.

First, To thank GOD, that in our Worship, this Ground-work is not only of a tried Soundness, and of a just Breadth, but also laid in its proper Place.

§ And therefore this Addition of the Sentences, the Exhortation, the Confession, and the Absolution, which was made by the Reformers, in the Review of the Liturgy, under King Edward the Sixth, was a wise Amendment. For in the First Book, compiled about Three Years before, the Service began at the Lord's Prayer, as it does now in the *Roman Mattins*:

\* Τα νυν κακεστηκότα ἔθνη πάσαις τῇ Θεῷ ἐκκλησίαις σωφράδει καὶ σύμφωνα· οἱ λαοὶ ἐξομολογέμενοι τῇ Θεῷ. τελεῖται δὲ ἀναστάντες ἢ προσελθόντες ἢ ἑλθόντες καθίσαντες. Qui jam obdormierunt risus, omnibus Dei Ecclesiis concordēs sunt & consoni. Populi, facti ad Deum Confessione, ab oratione surgentes ad Psalmodiam traducuntur.

As to the Way of the *Dissenters*, their whole Worship being, as some Teachers pretend, an immediate *Gift*, and therefore casual to themselves, neither they nor we can affirm, where Confession of Sin will come in, any more than what Form, or Length it will be of. But granting, as others of them declare, that they absolutely renounce all Pretence to such *Gift*, and the Title of being *Gifted*; yet is not their Practice, that after reading of the Word, and singing the Psalm, then the Teacher begins Confession of Sin†? And as to the manner of the Church of *Rome*, were their Confession sound in its Matter, free from the Invoca-

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† And here I think fit to insert an Observation of Bishop *Cosins*, upon this Place of our Liturgy. “ In this  
 “ respect we cannot but prefer the Order of the Church  
 “ of *England*, before the other *Reformed* Churches a-  
 “ broad, who have no Absolution, nor no Confession  
 “ neither, but after the Psalms, and Lessons, ( which  
 “ is all the Service that they have ) be done, and the  
 “ Preacher goes up into the Pulpit; which gives the  
 “ People occasion to think, that all their Service before  
 “ is to spin out the Time only till the Preacher comes,  
 “ rather than to give GOD any Homage or Ser-  
 “ vice at all; whereas the solemn Beginning of our  
 “ Service, with Confession, and Absolution, serves to  
 “ put the People in mind, that all which follows is the  
 “ solemn Service of ALMIGHTY GOD, preparing them  
 “ to that Attention of Mind, and Devotion of Spirit,  
 “ which they owe to it, and which is requisite to make  
 “ it acceptable “. See the Notes printed at the End of  
 Dr. *Nichols's* Comment on the Common-Prayer.

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tion of Saints, and Angels, yet the \* placing of it is liable to the like Exception; for it comes in the latter Part of their Service, after the Psalms, and Lectiōs, and other Prayers. And thus, to keep to the same Allusion, that which should be the Ground-work, to support all the rest, is placed above, as a dead Weight, upon the Superstructure.

*Secondly*, Let me exhort you to give all diligence to come to Church before the Confession; otherwise you lose the great Benefit of Absolution. For tho' there be other short Confessions of Sin, as in the Litany, yet there is appointed no other Absolution. I call the Benefit of Absolution great, because it sanctifies your Persons, which sanctifies all your Offerings. To set this in a true Emblem before you, which may justly affect and last upon your Tho'ts; every Person, when he stands before GOD, is to be look'd upon, like *Joshua* the High-Priest, *as cloathed in filthy Garments*. But after he hath confessed, and repented of his Sins, then the LORD saith to the Priest, appointed to pronounce the Absolution, as he did to those that stood by *Joshua*, *Take away the filthy Garments from him*, Zech. iii. 3, 4. And to the Person himself, thus absolv'd, he saith, as he did to *Joshua*, *Behold, I have caused thine Iniquity to pass from thee, and I will cloath thee with change of Raiment*. They therefore that come in after the Absolution, however they may come prepared, and arrayed in their own

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\* Roman Sreviary. See the Office call'd, *Dominica ad primam*.

Righteousness, may yet look upon themselves still, *as clothed in filthy Garments.* For what is all our Righteousness in the sight of GOD? The Prophet answers, it is *as filthy Rags;* Isai. lxiv. 6.

To proceed now to the Offering of *PRAISE* and *THANKSGIVING*, appointed to follow. And it is well appointed, that Praise should come before Prayer, in our Worship, of which Two, all Worship properly consists: It is meet and right that the Church should *SET FORTH GOD'S MOST WORTHY PRAISE*, before she declares her own Wants; that she should *RENDER THANKS FOR THE GREAT BENEFITS SHE HATH RECEIVED AT HIS HANDS*, before she presumes to ask for more.

Now this Offering of Praise is prepared and introduced by Petition, as Confession of Sins was by Exhortation: The Minister beginning in the Language of the penitent *Psalmist*, *O LORD OPEN THOU OUR LIPS:* the People answering, *AND OUR MOUTH SHALL SHEW FORTH THY PRAISE,* *Psal. li. 15.* A very proper Introduction, after Confession of Sin, the Sense whereof naturally seals down our Lips, makes all Flesh dumb before GOD. Again, the Minister prays, *O GOD, MAKE SPEED TO SAVE US,* *Psal. lxx. 1.* to wit, from our manifold Sins we have confessed. The People proceed, *O LORD, MAKE HASTE TO HELP US,* to wit. in the great Duties we

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§ Which nearly answers to the ancient *Hosannab*, that is, *save now, Lord, we beseech thee.*

are now entring upon. Both Versicles proper in their Matter, and vehement in the Expression. O GOD MAKE SPEED: O LORD MAKE HASTE: are the Language of a devout Worshipper, whose Prayer, darted up in these short Ejaculations, pierceth the Clouds.

We being released from the Chains of our Sins, and help'd by his Holy Spirit, \*raise up our selves from the Ground; even as Peter, when his Chains fell off from his Hands, and he was helped by the Angel, raised up himself. And thus standing on our Feet, we too gird our selves to this holy Work of Praise now appointed to begin: But with what should it begin? What so properly, as that most excellent and ancient DOXOLOGY, Glory be to the Father, and to the Son, &c. I call it most Excellent, because it is a Creed contained in an Hymn. As a Creed, it declares the Blessed Trinity, Father, Son, and Holy Ghost, to be the Object of our Faith; whilst as an Hymn, it makes the same the Subject of our Praises. And therefore we find it added at the Close of the Athanasian Creed, that Creed relating wholly to the Trinity.

I call it Ancient. For this being the Form of Baptism †, changed into an Hymn, it is probable, that it was thus changed, and thus used, by the Apostles themselves. However, the primitive use of this Form, was made a strong Objection against Arius; that famous Heretick; who about the Year

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\* See St. Basil. before quoted, Ἀναστὰς τῶν νεκρῶν.  
 † See St. Basil. before quoted, Ἀναστὰς τῶν νεκρῶν. Ab Oratione surgentes ad  
 Psalmodyam traducuntur.

† See St. Basil, c. 27. de Spir. S.

# 34 *The Beauty of Holiness, &c.*

320. attempting to destroy the Divinity of the Son, asserted, that the primitive Form was thus, "Glo-  
ry be to the Father, by the Son, in the Holy  
Ghost.

Now we have the Testimony of St. Basil, who wrote about the Year 370, that the Orthodox Form, which we now use, had been handed down to his Time, in the Writings of the most celebrated Fathers, and was then universally used thro'-out the Church &c. However the other Form, (by the Son, in the Holy Ghost) had crept in, in some few Places, without any ill Design, as that Father observes, being founded on \* this Distinction; that

## § Cap. 29. Spiritu S.

\* To this effect he argues, Cap. 7. *ibid.* "Οταν μὲν τὸ μεγαλεῖον τῆ φύσεως τῆ μονογενεῖς καὶ τῆ δόξιας ἐπε-  
σεύχῃ θεωρῶμεν, ΜΕΤΑ' ΠΑΤΡΟ' Εἴη αὐτῷ μαρτυ-  
ρεῖμεν τῇ δόξαν. Όταν δὲ τὴν εἰς ἡμᾶς χρησίαν τῆς ἀγαθῶν ἐνοήσωμεν, ἢ τὴν ἡμῶν αὐτῷ πρὸς αἰωνίῳ καὶ οἰκίῳσιν πρὸς θεόν. ΔΙ' Αὐτοῦ καὶ ΕΝ Αὐτῷ ἐκπα-  
γεῖσθαι ἐν ἡμῖν τὴν χάριν ταύτην ὁμολογῶμεν. Ὡς ἡμῖν ἰδίᾳ τῷ δοξολογῆσθαι ἐστίν. ἢ ΜΕΘ' Οὗ. ἢ δὲ ΔΙ' Οὗ τῷ ἀχαιεῖ ἐρίῳ ἐξαιρέσει. Quum enim in Uni-  
genito, naturæ majestatem, ac dignitatis excellentiam contemplamur, tribuimus illi Gloriam cum Patre. Rur-  
sus quum consideramus, quæ bona in nos contulerit, aut quomodo nos adduxerit, Deoque nos asseruerit, confite-  
mur hoc beneficium per ipsum & in ipso, peradium esse. Ita ut altera formula, cum quo, propria sit Glorifican-  
tium; altera, per quem, sit propria Gratias agentium.

Nota, quod μετὰ & καὶ cum & et, sunt in scripturâ termini æquipollentes, ut idem Pater abundè probat, Cap. 25. & 27. Ita ut idem sit, siue utamur præpositione, siue conjunctione, seu dixerit, Gloria Patri cum Filio, siue Gloria Patri et Filio.



in *Lauds*, or giving *Glory* to GOD, they tho't fit to use that first Form, which expressed the GOD-HEAD of the Three Persons to be all One, Co-eternal, and Co-equal. But in giving *Thanks* for Graces or Mercies received, the other Form, (by the Son, in the Holy Ghost) was sometimes also used, as expressing moreover the Method, whereby the Second and Third Persons in the Trinity, conveyed those Benefits to us. But after this mis-use was made of it by *Arius*, the Church wholly cancelled it, and enlarging the former, affixed it to her Liturgies, in this Form, *Glory be to the Father, and to the Son, and to the Holy Ghost. now, and ever, world without end;* and thus the *Eastern*, or *Greek Church*, uses it at this Day; to which the *Western*, or *Latin Church* prefix'd, (in a \* Council Ann. 442.) *As it was in the beginning;* both to oppose the Poison of *Arius*, who said, *There was a Beginning of Time, before Christ had any Beginning;* and also to declare the Practice of the Church, and this was the Primitive Form, and old Orthodox Way of praising GOD. And thus, O GOD, the holy Church throughout all the world, (the *Eastern*, and *Western*) doth acknowledge thee.

Now what is this DOXOLOGY to the Eternal Trinity, thus enlarged, and perfected, but that of the Church in Heaven, which worships before the Throne, saying, *Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come?* And as they above repeat it continually, it can be no blame in us to do it frequently.

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\* Concil. Valens.

And truly this Form of sound and excellent Words, (for, as we observ'd, it is a Creed, as well as an Hymn) being so often rehearsed in our Service, and that alternately, by the Minister and People, and thus mutually exciting and confirming each other's Faith, it must be their best guard against the Attempts of some *Moderns*; whereof One is so wild, as to revive that very Corruption of *Arius*, saying, "Glory be to the Father, by the Son, in the Holy Ghost: whilst the Other, tho' allowing the Words as they stand, yet destroys the Sense of them by his novel Interpretation, affirming, expressly, that we ought not to give equal Glory to the Son, and Holy Ghost, as we give to the Father.

But, my Brethren, either the Catholick Faith is this, that we worship one God in Trinity, and Trinity in Unity, or this Doxology ought to be cast out of our Liturgy, or our Liturgy out of the Church, yea, the Church it self out of the World. Either the Godhead of the Father, Son, and Holy Ghost is all one, their Glory equal, their Majesty coeternal; or the Christian Religion, and, in truth all Religion, is at an end: *This our Preaching is vain, and your Faith is vain.*

After this glorious Doxology, what could follow, but that Angelical Exclamation, HALLELUJAH; which being interpreted is, *Praise ye the LORD*: the People returning it with an united Voice, *The Lord's Name be praised.* This Hallelujah may be consider'd, first, as a proper Return to the foregoing Doxology; for as

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† This Answer was added at the Restoration.

in *That* we worship the Trinity, so in *This* the Unity. Or, *Secondly*, As a proper Invitation to the following Work, which is Praise, and that too in the *Psalms*, which in the *Hebrew* is called, *The Book of Praises*.

Then begins the INVITATORY PSALM, and that not abruptly, but led in by the foregoing Versicles and Answers; as the general Exhortation was by the Introductory Sentences; so that in these lesser Parts there is also kept up a Likeness and Uniformity.

This Psalm hath been thus highly honour'd from the beginning, as to be used daily in the Publick Worship, and to wear the Title of the INVITATORY PSALM: And it is justly thus honour'd, being calculated to all the Offices of Divine Worship. *First*, To Thanksgiving, *O come, let us sing unto the Lord*, Ver. 1. with the Reasons annexed, as the great Creator and Governor of the World: *For the Lord is a great God, and a great King, above all Gods.* *Secondly*, To Prayer, *O come, let us fall down, and kneel, before the Lord our maker*, Ver. 6. with the Reason also given, as our peculiar Lord: *For he is the Lord our God, and we are his People.* *Thirdly*, To Hearing, *To Day if you will hear his Voice, harden not your Hearts*, Ver. 8.

This Psalm, which is a compendious Exhortatory to the whole Liturgy, is fitly here placed before the Rehearsal of the Psalms, which themselves may be called a lesser Liturgy. For in them are contained Confessions, Thanksgivings, Praises, Prayers, Intercessions, Instructions, in all Things answering to our publick Service. For Instance, Hath any one receiv'd a Blessing? In the

the Psalms he hath a Thanksgiving. Hath he any to be requested? In the Psalms he hath a Petition. Hath he any Evil to be removed? In the Psalms he hath a Deprecation? Would he delight his Soul in Meditations? In the Psalms the Scenes of the Creation, and of Providence, are open'd in beautiful Representations. Would he humble his Soul in Humiliations? In the Psalms he finds many that are penitential.

Now this Variety of Subjects in this sacred Collection, I mean the Book of Psalms, raiseth in the Worshipper Variety of Passions, Love and Fear, Joy and Sorrow, Chearfulness and Contrition, and the like; which Variety being found in almost every Portion appointed for the *Morning or Evening* Service, and succeeding and intermingling with each other, keeps the Soul awake to this heavenly Work, by putting it (if I may so speak) into different Postures. This not only gives Sprightliness to the Soul, but Harmony to the Work. These different Passions in the Soul of *David*, whilst he sung these Hymns unto the Lord, were as Discords upon his Harp, which are necessary to give Sweetness to the Sound of Thanksgiving, and to make the voice thereof to be the voice of melody. This Intermixture in the Psalms must be to all those, who are made after *David's* own Heart, as he was after *GOD's*, the height of Harmony; whilst those perhaps, whose Hearts are untuned to holy Things, nothing but Irregularity. At the End of each Psalm the \* *Doxology* is

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\* Quos duos versus Nicæna Synodus edidit, & Damasus Papa, S. Hieronymi rogatu, in fine Psalmorum canendi instituit. Durand. lib. 5. cap. 2.



added to close and to crown it: which being an Hymn of Glory, as it is fit to conclude the Psalms whose proper subject is glorifying GOD; so being wholly a Christian Hymn, it adopts the Psalms composed for the Synagogue, into the Service of the Church, and exalts them from Legal, into Evangelical Offices.

By the Rehearsal of the whole Book of *Psalms*, once every † Month, as is appointed, they become more known and familiar to Christians, than any other Part of the Scriptures. This Part of GOD's Word is indeed above all *nigh unto them*; and not only *in their Heart*, but in their Mouth. Neither can any hence object against our *Liturgy*, that herein it has shewn an higher regard to the *Psalms*,

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† The present Division of the Book of Psalms into several Portions, affixing a separate Portion to each Day, and the Circle of the whole, to the Circuit of the Month, seems to be more commodious, than what had been before invented in the Church. For the Division of them into Seven Portions, called *Nocturns*, so that they were read over every Week, (as practised in the *Latin Church*) seem'd too tedious. And the Division of them into Twenty Portions, so as to be read over in so many Days, or Two Thirds of a Month, (as practised in the *Greek Church*) if less tedious, must have been too uncertain, every Portion perpetually shifting its Day, like the moveable Feasts. Whereas in our Church the several Portions, into which they are divided, being fixed in their order, each Portion to its Day, they are thereby made certain, and immoveable; and being enlarged in their number, being Thirty, and so altogether filling up the Month, they cannot be deemed tedious, or burthensome to the Service.

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than to any other Books of the Holy Bible. For these are composed and fitted for Adoration, whereas the other Scriptures are chiefly for Instruction. Not but the Hymns in the *New Testament*, namely, of the *Blessed Virgin*, *Zachary*, and *Simeon*, have with an equal regard been taken out, and incorporated into our daily Service. And after the Lessons, where each of these Hymns is appointed severally with a Psalm; the Hymn is put first, by way of precedence.

Thus much as to the Substance of the Psalms. Let me now recommend to you *Two Observations*; the *First* concerning the Manner; the *Second* concerning the *Posture*, wherein they are recited.

*First*, As to the Manner, which is Alternate, or by Turns, according to the ancient Custom of the \*Catholick Church; and according to the Pattern set us by the Church in Heaven, where, in singing the *Trisagium*, the Seraphims are said to cry one to another, *Isai. vi. 3.* And this Custom is well retained in our Church, whether appointed to be sung, as in our Cathedral Service, or to be † said, as in our Parochial Worship. For in the former, when

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\* According to the former Quotation from *St. Basil*, Εἰς τὴν ψαλμωδίαν καθίσαντες καὶ οἱ μὶ ἀλλήλους θέντες ὡς ἱερεῖς ἀλλήλοις. *Id* Psalmodiam traducuntur; O nunc in duas partes divisi alternis succedentes psallunt.

† For this Reason the Word *said*, was added in the Rubric before the *Invitatory Psalm*, *O come let us sing*, &c. in the 2d Book of *Edm. 6.*

one side of the Choir sing unto the other, they hereby both provoke, and relieve each others Piety: They provoke it by this holy Contention, and relieve it by this Interchange. And for these Reasons it is no less necessary, tho' less beautiful, in our *Parochial Services*; where the reading of the *Psalms* is divided between the Minister and People. For did not the Congregation bear their Part, what is become of their Promise, where they say, *Our Mouth shall shew forth thy Praise*? Or, to what end is that Exhortation of the Minister, *Praise ye the Lord*? Nay, of what use is the *Invitatory Psalm* it self, *O come let us sing*, &c? If the People join not, this *Psalm* can neither deserve its Place in our Service, nor answer its Title.

Besides, if they join not in the *Psalms*, neither will they do it in the *Responses*, or any other Part of the Service; but will stand all the while in our Churches, just as they do in the Conventicles, Hearers only, not Doers. And is this an acceptable Service unto the Lord? Will ye call these a Congregation of Worshippers, which stand only a Company of Mutes? If they of the *Separation* \* reproach this Custom in our Church, nay, and accuse, what we call an Excellency, as an Iniquity; affirming, that it is not lawful for the People to speak, or bear any Part in publick Worship, *out of their own Mouths will we judge them*. For do not they join, both Men, and † Women, with  
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\* This has been called, *Tossing of Tennis Balls*.

† I speak this, because 'tis particularly objected against Women's joining in the publick Worship, from the Mis- applica-

42 *The Beauty of Holiness, &c.*

their Teacher in singing *Psalms*? Is not this their chief Delight, their principal Boast? If then, (as the § publick Answer was) this were lawful in *Hopkins's Psalms*, why not in *David's*? If in *Metre*, why not in *Prose*? And if in a *Psalm*, why not in a *Litany*? Wherefore, above all Things, let this \* Custom of the People's joining in read-  
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application of that Passage, 1 Cor. xiv. 24. where 'tis said, that it is not permitted to them to speak in the Church. For neither is it permitted to Men to speak, in the same Sense, that is, by way of Preaching, or Teaching, unless ordained thereunto. But in Praying, and Singing unto GOD, and in all other common Actions of Worship, wherein 'tis permitted to Men, 'tis doubtless no less permitted to Women, to speak, and join, being equally Partakers of the same Covenant, and entitled to the same Privileges of the Christian Religion, which makes no Distinction of Sexes. For in Christ Jesus, there is neither male nor female, but we are all one, Gal. iii. 28.

§ See the Savoy Conference, before mention'd.

\* For this engages the Parishioners to furnish themselves, and their Children, with Common-Prayer Books, and to use them at Church; whereby, as they become better acquainted with the *Psalms*, so do they with every other Portion of the Service, wherein they are appointed to bear a Part. For 'tis a great, tho' a too general Mistake to think, that the Clerk alone is to do this, in their stead. No, 'tis the Duty of every Parishioner, and every Person in the Congregation, to do the same, and to make all the same Answers that the Clerk does; only it is proper that they do it with an humble, as he with a more audible Voice. This is generally done in Cities and Towns, and would to GOD it were done also in Villages.

This



ing the *Psalms*, be every where kept up. The Observance of it is highly useful; the Neglect of it no less mischievous. Besides, it destroys that *Beauty of Holiness*, which shines most in the *Psalms*, the noblest Part of all publick Worship. Nay, it turns them into a Set of Lessons, and thereby takes away that Distinction, and Regard, which should be given to the *Lessons* appointed for the Day. But let us observe.....

Secondly, The Posture used when the *Psalms* are rehearsed, which is *STANDING*: The Christian Church, in this Thing, as in many others, imitating the Jewish. For when the *Priests* waited on their Office, the *Levites* also with Instruments of Musick of the Lord, which David the King had made to praise the Lord, when David praised by their Ministry, and the *Priests* sounded Trumpets before them, all Israel STOOD, 2 Chron. vii. 6.

But this Custom of *STANDING* is derived not from the Imitation of the Jews, but Direction of Nature. For by the Erection of the Body we express the Elevation of the Soul, when in Thanksgiving we lift it up unto the Lord; as by Kneeling down we expressed the Contrition of our Hearts,

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This alone, would of course, lead them into a better Knowledge, and by consequence, into a better Esteem of the Common-Prayer. But, on the contrary, if this Custom of the People's joining in reading the *Psalms* be laid aside, the effect of it will be, that in a few Years, there will scarce be a Common-Prayer-Book in the Parish, and the effect of that, with regard to the Peoples Knowledge and Value for it, I leave any one to guess at.

when in Confession of Sin we humbled them before the Throne of Grace. These Postures of Kneeling, and Standing, are natural Indications of the Affections of the Heart. And tho' continued down in our Church, the same as before the Reformation, yet this is not in Conformity to the Usage of *Popery*, but to the more ancient Appointment, and, (if I may so speak) original Rubric of Nature it self; which hath not only established this Correspondence of our inward Affections, with our bodily Gestures, but hath also written it in our Countenances. In these likewise we read Contrition, and Shame, in him that is penitent; in these we read Joy, and Thanksgiving, in him that rejoiceth. Do Men smile at Confession of Sin? or, Do they weep in Acts of Thanksgiving? So it is with the Postures, or Gestures of the Body; they are suited, by Nature, to different Actions of Worship. And Non-conformity to them, because they are enjoined also by the Church, is even unnatural, as well as irreligious. *O praise the Lord, standing in the Courts of the Lord, Psal.cxxxiv.*

After the *PSALMS*, follow the *LESSONS*. For having, (according to the Exhortation) **set forth** **God's most worthy praise**, we proceed to **hear** **his most holy Word**. And thus a Respite, or Intermiſſion, is given to the Bent of the Mind; for whereas in the Work of Praising, it was active, in Hearing it is only attentive. Besides, a different Faculty of the Soul is now call'd upon to take its turn in the Work of the Sanctuary. For before in the Psalms the Will and Affections were employ'd; but now in the Lessons chiefly the Un-

Understanding. And it is with the Faculties of the Mind, as with the Members of the Body; that in working by turns, there arises no Weariness to either, but in both a mutual Emulation, and from Emulation an Earnestness.

Thus when the Soul has been exalted by Acts of Praise, it is the more awaken'd to holy Speculation open'd to us in the Scriptures; and when delighted with Speculation, in *beholding the wondrous things of GOD's Law*, it eagerly returns to Thanksgiving. For the Table of the Heart, like the Altar of GOD, is already warm'd by the Burnt-offering of Thanksgiving taken out of the Psalms. And whatever new Materials of Praise, gathered out of the *First Lesson*, are laid upon it, in a moment *the Fire kindles*, and breaks forth into Thanksgiving. For the Subject and Supply whereof, the Church hath appointed those Two ancient Hymns, the *Te Deum*, that is, WE PRAISE THEE, O GOD, &c. or the \* *Benedicite*, that is, O ALL YE WORKS OF THE LORD, &c.

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\* This Canticle, entituled, *The Song of the Three Children*, is ascribed to the *Three Israelites*, sung by them, in the midst of the *Fiery Furnace*, as we read in the *Apocrypha*. But by whomsoever, and upon whatsoever Occasion it was composed, or uttered, it is certainly very ancient, being universally used in the Church, in the most early Times, and by many counted a Part of Scripture. But granting it otherwise, yet This, and the *Te Deum*, are the only Hymns used in our Service, that are of Man's composing: Our Church being careful, even beyond all the ancient Churches, in singing to GOD, to sing in the Words of GOD. This Canticle is a Paraphrase of the 148th Psalm.

the Former framed for constant use, the Latter for more particular Occasions. The First, (as 'tis generally receiv'd) was compos'd by St. *Ambrose*, for the Baptism of St. *Augustine*; and hath been ever since used in the Church above Thirteen hundred Years. An Hymn to the Holy Trinity, worthy of the Spouse of Christ, Rational, and Majestick; and among all the Composures of Man uninspir'd, made for the Sanctuary, this may justly hold the First Place, fit for *the Tongue of Men, and of Angels*. And 'tis observable, that the Church hath not added the Doxology, GLORY BE TO THE FATHER, &c. after this, as after all the other Hymns, to close and crown it with Perfection. For what is the *Te Deum*, but chiefly a Paraphrase upon the Doxology, the same Hymn to the Blessed Trinity, only drawn in a larger Form?

As the interposal of this Hymn after the *First Lesson*, gives the Mind a Respite from the Work of Attention; so the Loftiness of it lifts up the Mind, and fits it for attending to the higher Things revealed in the Gospel, which now in the *Second Lesson* are read to the Congregation. And as at the first, when the Angel had publish'd the Glad-tidings of Salvation, he was joined by a multitude of *the heavenly Host*; so now when the same Tidings revealed in the New Testament are rehearsed by the Minister, he is likewise join'd by the whole multitude of the Congregation, praising GOD, and saying, BLESSED BE THE LORD, &c. or that Psalm, O BE JOYFUL, &c. Thus after each Lesson succeeds an Hymn; after the Hearing of the Ear, follows the Rejoicing with the Lips; which, besides the Relief arising to the Worship-

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per by this Interchange, besides the Beauty arising to the Worship by this Variety, has also this Advantage, that in these Hymns, at the same Time we declare our Assent to the Scriptures read unto us, whilst we magnifie their Excellency. For the Acknowledgment of Faith is best proved, when it breaks forth into Adoration, which is the noblest kind of Confession.

In like manner the Lessons for the *Evening Service* are followed by their respective Hymns. Two are provided after each Lesson, for Variety; tho' the One, (as we before remark'd) be chiefly fitted for the daily Service, the Other for more Festival Seasons, it being left to the Minister to vary and apply them to the Occasion.

Now the Appointment of Two Lessons, One out of the *Old*, the Other out of the *New Testament*, what is it but to shew the Harmony and Consent, that the One bears to the Other? For what was wrapt up in the *Old Testament* in Types, in Promises, and in Prophecies, is all open'd and unfolded in the *New*. The Types under the Law, in reading the Gospel, appear in Substance. The Promises made to the Fathers in the former, are in the latter fulfilled to us. And the Prophecies made by the Prophets, in the Writings of the Evangelists we hear bro't to pass. Thus, as in the Vision of *Isaiab*, one Seraphim cry'd to another, saying, *Holy, Holy, Holy*, *Isai*, vi. 3. signifying the Three Persons in the Trinity; so the *Old* and *New Testament* answer One to the Other, testifying the Faith and Worship of the same One GOD, the Trinity in Unity; and in all Things *their witness agrees together*.

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Now as by this Harmony of the Lessons the Faith of the Hearers is established ; so by the Order, wherein they are read, the Understanding is enlightned. For First, One out of the *Old Testament*, then the Other out of the *New* ; correspondent to the Order of Time, wherein the Holy Ghost published them to the World ; and whereby the Mind of the Hearer is gradually led from a darker Revelation, to a clearer View, and prepared by the Veils of the Law, to bear the Light breaking forth in the Gospel.

Whilst therefore the Lessons, whether out of the *Old* or *New Testament*, are read in our Ears, we should not let them pass away, as a vulgar History, or an idle Legend, or as the Word of Man ; but reverently listen to it, as it is *in truth the Word of GOD*. For the Minister, in reading the Scriptures, is even as *Aaron* was, the Mouth of *GOD* to the People ; for which cause he is directed “ to “ turn his Face to them, as speaking to them “ from *GOD* ; ” and to read *STANDING*, to signify his Authority. When therefore he standeth up, in order to read the Lesson, let every devout Hearer take up that Advice, which *Eli* gave to *Samuel*, waiting likewise in the Sanctuary, saying within himself, *Speak, Lord, for thy servant heareth*, 1 Sam. iii. 9. And let us not only harken, but apply what we hear : If Examples, let these lead us ; if Precepts, let these teach us ; if Commands, let these bind us ; if Promises, let these encourage us ; if Threats, let these warn us ; if Mercies, let these comfort us ; if Judgments, let these awaken us. In whatsoever way the Lesson brings us *Instruction in Righteousness*, which it always doth

in some way, let us at the close answer with the Congregation of *Israel*, saying, in our Hearts, *All that the Lord hath spoken, we will do*, *Exod. xix. 8.*

The Time would fail me, should I here enlarge upon the Wisdom and Judgment of our Church, in chusing out, and suiting the Lessons to \* particular Days, and Occasions, whether of Festivals, or Fasts. But one Thing I must re-mind you, that on † *Sundays*, the chief Days of the Assembly,

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bly,

\* As for *Saints-Days*, the *First Lesson* is generally chosen out of the moral Books, such as *Proverbs*, *Ecclesiastes*, *Eccclus.* and *Wisdom*; which being Instructions of an holy Conversation and godliness, are tho't most fit to be read on the *Days of Saints*, whose Lives were Examples thereof. The *Second Lesson*, if it relates not to the History of the Saint, goes on in the ordinary Course.

† Which Choice was the principal Addition and Amendment made at the Revival of the *Liturgy*, under Queen *Elizabeth*; the *Lessons* for the *Sundays*, and almost for all *Holy-days*, did, in King *Edward's Liturgy*, take their Turn, as other ordinary Days, in the *Calendar*.

Now in the Course of *Lessons*, for *ordinary Days*, the Church begins with *Genesis*, when she begins the Year, and so continues on, thro' all the Books of the *Old Testament*, " ( except certain Books, and Chapters, that are least edifying ) till near *Advent*. To which Time the Book of *Isaiah* is reserved, being the clearest Prophecy of *Christ*, and his Coming, and therefore most suitable to that Season.

But in the *Lessons* for *Sundays*, the Church takes a different Course. For it begins the Book of *Genesis* on *Septuagesima Sunday*, because then begins the Time of *Penance*,

bly, the *First Lessons* are so wisely chosen out, as to contain all the most material and instructive Passages in the *Old Testament*. By this Method the

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*Penance*, to which *Genesis*, treating of the Fall of Man, and God's Judgments upon the World for Sin, is tho't best to suit. And so it goes on thro' the other Books in order, only *Isaiab* is reserved till *Advent*, for the *Lessons* also on *Sundays*, as well as *ordinary Days*, and for the aforesaid Reason.

Those Books, and Chapters, that "are least edifying, " and might be best spared, are *Chronicles*, and *Solomons Song*, the former being omitted, because almost the same as the Books of *Kings*; the latter, because of its mystical Signification. Also some particular Chapters in other Books are omitted, because the same, with some read before, or because full of Genealogies, or some other Matter, which is less edifying; or because wrapt up in Mystery and Vision, as many Chapters in *Ezekiel*. And for this Reason also the Book of the *Revelation* is not read, only some particular Chapters taken out of it upon particular *Holy-days*.

After the *Canonical Books* of the *Old Testament* are read thro', to fill up the remaining Part of the Year, some Books of the *Apocrypha* are appointed to be read; wherein the Church thus justifies her self, in her *Articles*, that she "reads these Books for Instruction of Life, " and Example of Manners; but yet doth not apply " them to establish any Doctrine: Moreover, that tho' they be not *Canonical Scripture*, yet they "are agreeable to the same; and that these may be read to the Congregation, as well as Sermons preach'd, which are confessedly human Writings, and often much inferior, and sometimes not "agreeable to the same: *Lastly*, That none of these Books are appointed to be read on the *Sundays*.



Poorer Sort, who have neither Skill to read the Scriptures, nor always Leisure to attend the reading of them on the Week-Days, even these have

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not

days; but (as we said) the very choicest Chapters of the Canonical Books.

But how can the *Sectarists* object, that the Church, by reading these, excludes, or (in their own Phrase) justles out the Canonical Scriptures, when they omit the publick reading of far the greatest Part of them. For if they keep to the *DIRECTORY*, that appoints, "That Two Lessons, One out of each Testament, be read at every Meeting, which is seldom held but twice on Sundays; that is, Four Chapters every Sunday. Yet this amounts but to the seventh Part of what the Church reads, which are moreover Four Lessons for each of the other Six Days of the Week. And as to their Order in reading them, if they follow the *DIRECTORY*, this appoints, "That ordinarily, where the reading in either Testament ends on one Lord's-Day, it is to begin the next. If then they begin the Year at *Genesis*, for the First Lessons, they cannot go beyond the Middle of *Leviticus*, which makes up 104 Chapters; nor beyond the Middle of *St. Luke*, in the Gospels, nor beyond *Ephesians* in the *Epistles*; which together make up the same number for the Two 2d Lessons; supposing that they begin that for Morning at *St. Matthew*, and the other, for the Evening, at *Romans*. Not but it has been, and is, the Custom, in many Meetings, to read no Lesson at all, "lest the Ordinance of Preaching be straitned, as the *DIRECTORY*, above all Things, cautions.

As to the Method of reading the Scriptures in the Church of Rome, I shall only repeat the Words of our Reformers, that "whereas the ancient Fathers so order'd the Matter, that all the whole Bible, or the greatest Part

not only the Gospel preached unto them, but moreover, Moses, and the Prophets, read to them every Sabbath-day.

But to proceed: When the two Lessons are thus followed by their respective Hymns, then comes on a Rehearsal of the *CREED*, by all the Congregation; in which they give their Assent to the particular Scriptures now read unto them; and not to them only, but to all the Articles of the Christian Faith, which are clearly contained in the Body of the Scriptures; and which are affirmed, and not without Grounds, to be collected into this

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“ Part of it, should be read over once every Year; this  
 “ godly and decent Order hath been so altered, broken,  
 “ and neglected, by planting in uncertain Stories, and  
 “ Legends, with a multitude of Responds, Verses, vain  
 “ Reperitions, Commemorations, and Synodals; that  
 “ commonly, when any Book of the Bible was begun,  
 “ after Three or Four Chapters were read out, all the  
 “ rest were left unread. For the Remedy whereof, the  
 “ reading of the Holy Scripture was by them so set  
 “ forth, that all Things should be done in order, with-  
 “ out breaking one Piece from another. For this Cause  
 “ were cut off *Anthems, Responds, Invitatories*, and  
 “ such like Things, as did break the continual Course  
 “ of reading of the Scripture.

Thus then, if we look on the Right-hand, or on the Left, to the *Papists*, or *Dissenters*, our Order of reading the Scripture far exceeds them both. Nay, it seems to exceed the Order of the ancient Fathers; for where as they so ordered it, “ that all the whole Bible, or the “ greatest Part of it, should be read over once every “ Year; in our Church, the *Old Testament* is read once, but the *New* thrice every Year.

*Creed,*

Creed by the Apostles themselves, and upon this Account it is entituled, the *Apostle's Creed*.

But my principal Business, at present, is to observe that admirable Order, and Chain, whereby the several Parts, and Offices of the Common-Prayer are held together.

Now the Rehearsal of the Creed is placed between the Duties of Hearing, and of Prayer; it comes after the *Reading GOD's most Holy Word*, and goes before the *asking those Things, that are necessary as well for the Body, as the Soul*.

*First*, If we consider it with regard to the *Lessons*, what could follow with greater Propriety? For since *Faith cometh by hearing*, Rom. x. 17. it was meet that Confession of Faith should follow, as its proper Production. On the other Hand, since the *Word read profiteth not, unless mixed with Faith in them that hear it*, Heb. iv. 2. therefore this Rehearsal of the Creed, which awakens and strengthens our Faith, reflects back an Efficacy upon the Word just read in our Ears. So that the *Lessons* being followed by the *Creed*, by this Connexion there is a reciprocal Vertue, a mutual Confirmation derived from *One* to the *Other*. But,

*Secondly*, If we consider the *Creed*, with regard to the *Prayers* which follow in the *Collects*, and *Litany*, the *Confession of Faith* is a good Preparative thereunto. For it declares to us the true Object of all Christian Worship to be *ONE GOD*, subsisting in *THREE PERSONS*; without which distinct Knowledge of the *One only True GOD*, we Christians should, like the blind Samaritans, wor-  
ship

*ship we know not what ; or like the Athenians, no less blind in this respect, build our Altars to an unknown God. We learn then from the Creeds, those Confessions of the Christian Faith, what the right Faith is, namely, That we must worship One GOD in Trinity, and Trinity in Unity. Now as without Faith, so without this right Faith, 'tis equally impossible to please GOD.*

In this judicious placing of the *Creed*, so visibly to the use of edifying, our Church doth excel the Church of Rome. For, as we before observ'd, that their Confession of Sin, was improperly placed in the latter Part of their Service, so their Confession of Faith, is as unprofitably placed in the beginning of it. But let not the *Dissenters* rejoice, that we put this Objection into their Mouth against the *Papists*, for misplacing the *Creed*, since they allow it no place at all. But why? Is it not *Faith that quickens*? And can the Confession of it be called a "dead Letter? But to proceed.....

This Confession of Faith is made by the whole Congregation, the People repeating it after the Minister. For it is not enough for a Christian to believe rightly with his Heart, unless he confess the same openly with his Mouth. Now our Church hath provided for us in both: For as in hearing the Lessons, *with the Heart Man believeth unto righteousness*; so in rehearsing the *Creed*, *with the Mouth Confession is made unto Salvation*, Rom. x. 10.

And for this Reason the *Creed* is so formed, as to be rehearsed by every one in his own Person, not by the Congregation, as a Body; we do not confess in conjunction, saying, *We believe in GOD,*  
but



but each for himself, saying, *I believe*, &c. Inso-  
much that the Priest himself, who elsewhere is  
the publick Minister of the Congregation, seems  
here to become a private Member of it, even as  
others, confessing only for himself. Wherefore  
let not the People deceive themselves; imagining,  
that if the Minister recites the *Creed*, and they say  
*Amen*, at the Close, that this shall be imputed to,  
and accepted for them; for his Confession is whol-  
ly personal, made only for himself; he saith, even  
as every other Person, *I believe*. Wherefore he is  
here not the People's Deputy, but only Guide,  
going before them; he is not the Mouth, but ra-  
ther Hand to the Congregation, leading them on  
in making their Confession; and they ought all to  
follow him with an audible Voice.

This open *Confession with the Mouth*, to be made  
by all the People, is chiefly with regard to Men;  
before whom hereby as we give Glory to GOD,  
so we call upon others to be Witnesses, Approvers,  
and Followers of our Faith. For with regard to  
GOD, who seeth the Heart, it is sufficient to a  
Man's Righteousness, or Justification in his sight,  
if he *believeth with the Heart*. And in this respect  
also the Practice of the Church of Rome seems  
deficient, which appoints the *Creed*, as well as  
*Lord's-Prayer*, to be said *secretò*, secretly, that is,  
either mentally, with the Heart, not with the  
Mouth, which is no Confession at all; or silently,  
every one to himself, not audibly in the hearing  
of the Congregation, which defeats the intended  
Effects of Confession, to wit, the satisfying the  
Congregation, that we hold the same Faith, and  
the encouraging and confirming them in the same.

For

For the firmer Establishment of our Faith, the Church hath appointed that Confession, commonly called the *Creed* of *St. Athanasius*, to be used instead of the *Apostles Creed*. This being too large for the daily Service, is appointed to be used on the Three great Feast-Days, to wit, on *Christmas-Day*, *Easter-Day*, and *Whitsunday*, (these Days being to us *High-Days*) and moreover on Ten other lesser Festivals, placed between those greater, at such Intervals, that once every Month, at least, this excellent Creed might take its turn in our Worship. So careful is our Church, that her Children should, above all things, understand, and that understanding they should *hold the Catholick Faith*.

“ This *Creed*, (saith the learned \**Hooker*) was  
 “ both in the *East* and *West Churches*, accepted as a  
 “ Treasure of an inestimable Price, by as many  
 “ as had not given up even the very Ghost of Be-  
 “ lief”. And thus hath it been accepted by our  
 Church, and may it thus ever remain, may it  
 ever stand, as established with the other *Two*  
*Creeds* in our Liturgy. For seeing this likewise is  
*The Confession of our Christian Faith*, as in the Ru-  
 brick it is entituled, they that strike at it, what  
 do they, but strike at the Establishment, not so  
 much of the *Church of England*, as of the *Church of*  
*Christ*.

Thus far then we are advanced; and we trust,  
 that hitherto Order and Variety hath fully ap-  
 pear'd, the *Beauty of Holiness* hath shone forth in  
 the principal Parts of our Service, as they are laid

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\* *Eccles. Pol.* l. 5. §. 42.

down in the Exhortation. We have seen our Church acknowledging her Sins, in the *Confession*; then setting forth GOD's most worthy Praise in the *Psalms*; then hearing his most holy Word, in the *Lessons*; and after that, with one Heart, and one Mouth, declaring her Assent to the Catholick Faith, in the *Creed*. And now having her Conscience absolved from her Sins, and her Affections warmed with Thanksgiving, and her Understanding enlighthned by the Word, and her Faith strengthened by her publick Confession, how fit and prepared is she to enter solemnly on Supplication and Prayer, and to ask those Things that are necessary, as well for the Body, as the Soul, as they are appointed in the following Parts of the Service, to wit, the *Collects*, and *Litany*?

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I

S E R.



## S E R M O N III.

OW here I must observe the Decency of  
 N our Church, that she doth not break in  
 abruptly upon this Office of Prayer, any  
 more than she did upon that of Praise.  
 For as before the Psalms, there was a mutual Exhortation between the Minister and People, the Minister exhorting the People, *Praise ye the Lord*: the People answering, *The Lord's name be praised*: so here, before they begin their Petitions, the Minister blesteth the People for this holy Work, saying, *The Lord be with you*: 2 Thes. iii. 16. and the People pray for him, in the discharge of it, replying, *And with thy spirit*, 2 Tim. iv. 22. These Forms, saith an ancient \* Council, all the East retains, as deliver'd down by the Apostles.

And in these Connexions, the Wisdom of the Church hath imitated the Skill of Nature. For as in framing the Body of Man, Nature has not only form'd the Limbs in Proportion, and placed them in order; but has also fasten'd them with Joints, which seem made no less for Beauty than

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\* *Placuit ut Episcopi & Presbyteri uno modo salutent populum, dicentes, Dominus vobiscum; & ut respondeatur à populo, & cum spiritu tuo: sicut & ab ipsis Apostolis traditum omnis Oriens retinet.* Concil. Braca 1<sup>a</sup> Can. 21. 563.



Necessity; so in composing the Body of our Common-Prayer, the Church hath not only framed the several Offices of a due Length, and ranged them in a just Method, but has likewise united them with Versicles, as it were with Joints, which, tho' less regarded, are yet the no less beautiful than necessary Parts of our Liturgy; so that we shall find as great Comeliness and Art in these Connexions as there is in the Compositions themselves.

But before they all kneel down, the Minister bespeaks the Congregation, in that most ancient Form, **Let us pray**, which being repeated in several Places, hath its several Uses:

*First*, Of Instruction, teaching us, that now we enter upon Prayer, which hath been for a-while intermitted. Let us, who have been employed in Praising, and in Hearing, pass on to the Duty of Praying. Let us now Pray.

*Secondly*, Of Invitation, calling upon the People to join in the following Prayers, and not to listen, as at the Lessons. The Minister challenges not this Office to himself, saying to the People, Hear me pray, but, Let us pray; Let us all join in this holy Work.

*Thirdly*, Of Admonition, banishing all Drowsiness, Business, Wandrings, Vanities, and Levities, out of our Tho'ts and Demeanours, at this solemn Duty. \* Let us not dream like the Sluggard, nor

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\* Ὁ δῆκονθ' ὁπισκοπέτω τὸ λαόν, ὥπως μή τις ψευδαῖον, ἢ νυσῆξῃ, ἢ γέλῃσῃ, ἢ νεύσῃ. Let the Deacon inspect the Congregation, that no Person whispers, or sleeps, or laughs, or nods. *Apost. Constit. Ch. 57. Book 2.*

muſe like the Worldling, nor gaze about like the Idle, nor talk like the Impertinent, nor laugh like the Insolent; but let us ſeriously mind what we are about; Let us *pray*.

*Fourthly*, Of Exhortation, awakening, exciting, and inflaming our Piety. In the ancient Liturgies the Deacon was appointed to cry aloud, ἐκτενῶς δευθῶμεν that is, let us pray vehemently; and again, ſome Time after, ἐκτενέστερον more vehemently. And this is the uſe of it in the firſt Inſertion of it at the latter End of the *Litany*; where having all along prayed in an earneſt manner, that our Devotion may not flag, but hold on to the End, the Church calls upon us, *Let us pray*, that is, pray on with equal or greater Vehemency.

*Fifthly*, It ſerves for a Mark of Tranſition, from one kind of praying to another, from † *Preces*, to *Orationes*. And in this laſt Senſe it is inſerted again at the Cloſe of the *Litany*. Let us change and collect our alternate Supplications into Collects; Let us, who have prayed *Litany*-wiſe, now pray *Collect*-wiſe.

And after all theſe Uſes of this Form, ſhall it be treated as an uſeleſs Tautology? Let thoſe, who have neither Wandrings, nor Weakneſs in Prayer, deſpiſe this Exhortation; let thoſe who have no Variety or Diſtinction in their Worſhip, deride this Mark of Tranſition; let them mock at theſe Helps

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† In the *Latin Liturgies*, *Preces* were thus diſtinguiſh'd from *Orationes*. *Preces* were thoſe alternate Petitions, where the People join'd with ſhort Reſponſals, or Verſicles. *Orationes* were thoſe, that were ſaid by the Prieſt alone, the People only anſwering *Amen*.

of Devotion. We reprove them not; no, but let the very Heathen reprove them, who conscious of the same human Infirmities, appointed \* one at their Sacrifices to cry aloud, at set Times; *Τὴν ἀφ' ἧς, attend, or mind what you are about.*

After this Form, both Priest, and People all kneeling, begin with the Lord's-Prayer. Now tho' this Prayer was said once before, to wit, after the Absolution; yet that, as we observed, was a distinct Office of it self, and separated from this, we are now entring upon, by the Interposal of Two distinct Offices, or Duties, namely of *Praise*, as in the *Psalms*, and of *Hearing*, as in the *Lessons*: And therefore all now following the *Creed*, being a distinct Office, the inserting the Lord's-Prayer here in the Beginning, serves, as to perfect, so to distinguish it. And tho' this Prayer be used several Times, in the Course of the Morning-Service, yet it cannot be said to be repeated, unless this were done in the same Office.

In the foriner use of this Prayer, there went before it a Confession of Sin at large; and here it is fitly introduced by, *Κύριε ἐλέησον*, or, *Lord have mercy upon us* which is a perfect Confession of Sin, tho' wrapt up in so short a Sentence, or Versicle. Nay, it is not only a Confession, but a short Litany, as it was called by the Ancients. And it hath this resemblance with our larger Litany; for

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\* Ὅταν οἱ ἱερεῖς ἀγέτωσι τὰς θείων, ὁ κήρυξ ἀγέτω μεγάλη φωνή, " αὐτο ἀγέτω. When the Priests are officiating in sacred Things, the Cryer proclaims with a loud Voice, " Attend, mind what you are about. *Plutarch in Coriolano.*

as in that we call upon each Person in the Trinity, by a distinct Invocation, crying, 1<sup>st</sup>. O GOD THE FATHER OF HEAVEN, 2<sup>dly</sup>, O GOD THE SON REDEEMER OF THE WORLD, 3<sup>dly</sup>. O GOD THE HOLY GHOST PROCEEDING FROM THE FATHER AND THE SON: HAVE MERCY UPON US MISERABLE SINNERS; so in this Supplication thrice repeated, we are taught to pray, saying, LORD the Father, \* CHRIST, (or *Lord*) the Son, LORD the Holy Ghost: HAVE MERCY UPON US. This † Threefold Repetition of the Words, is with regard to the Three Persons in the Trinity, to which it is thus Thrice separately addressed.

This most humble and pathetick Litany, directed to the Blessed Trinity, is generally, thro'

\* For in the *Greek Church*, the same Words *Κύριε ἐλέησον*, Lord have mercy upon us, were thrice repeated; but the *Latin Church*, ( which borrowed it from the *Greek*, as appears by their retaining still the *Greek Words* in their Liturgy ) changed the Second Versicle into *Χριστέ ἐλέησον*.

† Upon this account let the Clerks, and People, take heed not to say a Fourth Time, *Lord have mercy upon us*, which is, in effect, to make Four Persons in the Trinity; which nevertheless they are sometimes apt to do, because they are used to do so in the Litany, not considering, that in that Place they are to repeat all the Three Versicles after the Minister, whereas here they are to say them alternately, by way of Response, not Repetition; so that only the Second Versicle, *Christ have mercy upon us*, comes to the Peoples Turn, the First, and Last, belonging to the Minister.

out



out the Litany, placed before the Lord's-Prayer, as a proper Introduction to it; the Church hereby seeming to intimate Two Things: *First*, As to the Object of our Worship, that this Prayer, and by consequence all our Prayers, of which this ought to be the Pattern, is to be directed to the Trinity; and that by the Word, *Father*, in the Preface of it, not the First Person alone, but the other Two are equally included: For we pray not, saying, *The Father*, but *Our Father*. The *Second Thing* intimated is, As to the Manner of our Worship; that we ought with all Humility to approach his Majesty, acknowledging that 'tis thro' his Mercy we presume to call him *Father*; a Name which the § *Jews* never used in Prayer, having receiv'd the *Spirit of Bondage to fear*, Rom. viii. 15. whereas we *Christians* have received at our Baptism, the *Spirit of Adoption*, whereby we cry, *Abba, Father*. And for this Reason the \* *Catechumens*, in the an-

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§ *Nomen Dei Patris nemini proditum fuerat. Etiam qui de ipso interrogaverat Moses, aliud quidem nomen audierat. Nobis revelatum est in filio. Tertullianus de Orat. Dom.*

\* *Missæ Catechumenorum est ab ineroitu usque ad Offertorium: quæ missa ab omittendo dicitur: quoniam quando sacerdos incipit consecrare Eucharistiam, Catechumeni foris de Ecclesiâ mittuntur: unde antiquitus perlecto Evangelio Diaconus supra pulpitum acclamare solebat, siquis Catechumenus adest, exeat foras. Dur. lib. 4. c. 1. According to that ancient Order; Διακονῶ, τοῦ ὕψους πρὸς ἀνελθὼν, κηρυττέτω μῆτις τοῦ ἀπερχομένου. Diaconus, in excelsum locum ascendens, clamabat, nequis Audientium, (sive Catechumenorum) sc. adsit. Constit. Apost. lib. 8, c. 5.*

cient

cient Church, tho' embracing the Faith, and taught therein, yet being unbaptized, and so incapable to call God *Father*, were not allowed to be present at the Lord's-Prayer, that Prayer being then used only at the *Communion-Service*, which began after the *Catechumens* were dismissed.

But to proceed, As the Lords-Prayer is introduced, so is it followed by Versicles, and Responsals; which no Man ought to call or look upon as idle Sentences, or the broken Remains of ancient Liturgies, stuffed into ours only to preserve them from being lost; for they are preserved in the Scriptures themselves, one Tittle whereof shall never fail; and were chosen out thence by the Primitive Church, as the greatest Helps and Ornaments of her Worship. Indeed the greatest Part of them are taken out of the Psalms, that Store-house of Primitive Devotion: and for this Reason the Minister in reading them is ordered to *Stand*, as at the reading of the Psalms. Not but in alternate Petitions, where the People are to bear a Part, the Standing up of the Minister is most convenient as well as ancient; that the People may the better hear, and so keep their Turns in making their Answers with greater Exactness and Uniformity.

But as to these before us, it is not only their Divine Original in the Scriptures, nor their ancient Use in the Church; but also their own Genuine Import and Propriety, that chiefly justifies this their Place in our Liturgy. For by a due attention we shall find, as Dr. *Comber* observes, that they answer to the several Collects, that are to follow; and are the Compendiums of them, or rather Prefaces to introduce them, and to bring them

them on in Succession. Thus, O LORD SHEW  
 THY MERCY UPON US, *Psal. lxxxv. 7.*  
 † AND &c. being a Petition for Mercy and Salva-  
 tion, answers generally to the Collect for the Sun-  
 day. O LORD SAVE THE KING, *Psal. xx.*  
*9. in the Septuagint.* AND, &c. answers to the  
 Collect for the King, and in him for the Royal Fa-  
 mily. ENDUE THY MINISTERS WITH  
 RIGHTEOUSNESS, AND, &c. and, O LORD  
 SAVE THY PEOPLE, *Psal. cxxxii. 9. and*  
*xxviii. 9.* AND, &c. These answer to the Col-  
 lect for the Clergy and People. GIVE PEACE IN  
 OUR TIME O LORD, *1 Chron. xxii. 9.* BE-  
 CAUSE, &c. and, O GOD, MAKE CLEAN  
 OUR HEARTS WITHIN US, *Psal. li. 10, 11.*  
 AND, &c. These answer respectively to the Two  
 standing Collects for the Morning and Evening;  
 the former answers to the Collects for *Peace*, the  
 latter to the Collects for *Grace*. And thus we shall  
 find nothing in our Common-Prayer superfluous, or  
 accidental, not the least Sentence, but what hath  
 both a proper Signification, and a just Connexion.

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† Note, That each Versicle and Answer being join'd by  
 the Conjunction, *And*, makes them both but the same  
 Petition continued. So is it, if the Answer be join'd  
 by the Conjunction, *Because*, as here. "*because none o-*  
*ther fighteth for, &c.* or if it be join'd by the Rela-  
 tive, *Who*, as the Churching of Women, "*O Lord,*  
*save this Woman, thy Servant, Who putteth her trust,*  
*&c.* In all these Cases it is still the Continuation of the  
 same Petition, tho' put into Two Sentences, and the  
 former be pronounced by the Minister, and the latter by  
 the People.

I confess, that the suiting of these scriptural Sentences to the Prayers following, could not be the Intention of the Compilers of our Service ; because some of these Prayers, (namely, that for the *King*, for the *Royal Family*, for the *Clergy* and *People* ) were added afterwards, at different Times : so that, to speak properly, these Sentences were not designed as Compendiums of their respective Prayers, but rather the Prayers were added as Paraphrases on those Sentences ; and perhaps this might be in the View and Intention, of the Composers of them. But however it came to pass, whether thro' Accident or Intention, still there is that natural Harmony and Correspondence between them : so that all Parts of our Service hang together ; all answer to each other.

Proceed we then to consider the COLLECTS themselves. It is not material to enquire into the original of the Name, why they were called *Collects*, Whether it were with regard either.

*First*, To the Congregation, these Prayers being used in behalf of the People *collected* and gathered into a publick Assembly : Or

*Secondly*, To their Matter, they being generally *collected* out of the Epistles and Gospels ; or rather,

*Thirdly*, To their Form, the Minister in these *collecting* into one Prayer the Petitions of the People which in the former Part of the Service were anciently divided between him and the People by Versicles and Responsals ; for which Reason God is desir'd in many of them to hear the Petitions of the People.

But passing by these Enquiries, let us consider chiefly their Antiquity and their Excellency.

*First*



First, As to their Antiquity, which adds oftentimes a value to things that are utterly decayed without any farther Use or Comeliness; now it must be alledged in favour of these, that they have been used in the *Western Church*, most of them above Eleven hundred Years, many of them long before. For almost all the Collects for the *Sundays*, and the principal and greater Festivals, are found in the \**SACRAMENTARY* of *Gregory the Great*. In which Office tho' he added some new Prayers, yet he declares, that in the general Work, he was rather a Compiler than Composer. In which Compiement, to avoid the charge of Novelty, for which he was † censured, he doubtless went back into the highest Antiquity. He himself calls these Collects *ancient*; and we have no reason to doubt, but that some of them might be derived from the original Liturgies of the First Century; when upon the ceasing of the Gift of Prayer, with all other supernatural Gifts of the Spirit, the Church was obliged to compose and to use set Forms of Worship, whereof our Lord had left her a Pattern in his own Prayer, and

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\* Concerning which Work of his, and his Alterations therein, he thus justifies himself, in his Epistle to *John*, Bishop of *Syracuse*. *Quod aliqui amici ejus, vel Græci, vel Latini, nescio, quasi sub zelo sanctæ Romanæ Ecclesiæ de meis dispositionibus † murmurarent; in quo Græcorum consuetudinem secuti sumus, qui aut § veteres nostras reparavimus, aut novas & utiles constituimus.* S. Greg. Reg. Ep. 64.

*Durandus* gives also this Account of it. *B. Gregorius sectus his quæ nimia & incongrua videbantur, rationabilia coadunavit: congrua multa nihilominus per se necessaria superaddens.* Lib. 4. cap. 15.

wherein doubtless the Holy Ghost assisted her, *helping her Infirmities*. However, this is certain, that these Prayers were collected, framed, and ordered by St. Gregory, that Famous Light, and Guide of the Church. Upon whose account alone they ought to be had in a peculiar Esteem and Veneration by Us, above all the *Western Churches*, since it was owing to him, that we were a Church. We learn from † History, that he loved our Nation, and had it many Years in his Heart to convert us in Person, which he afterwards effected by the Ministry of *Augustine, Anno. 597*. Wherefore he may claim the like regard from our Church, as St. Paul did from the *Corinthians*, *If I am not an Apostle to others, yet doubtless I am to you*. Since then this renown'd Bishop and Saint, who taught us to worship, taught us also how to worship; since he that planted our Church, left us our Liturgy, for the most part the very same Prayers that we use at this Day, we ought to esteem and preserve them as an everlasting Memorial of their Author; who, for the good Deeds that he did to the Church of GOD, and the Offices thereof, is called GREAT unto this Day. *But he is worthy, for whom we above all People should do this; since he loved our Nation, and hath built us not a single Synagogue, but a National Church.*

But to return to the *Collects* themselves, they are at the latest Date, as ancient as this *English Church*, and

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† Joh. Diacon. *viz. Gregor. lib. 1. c. 21.* & Bede *Eccles. Hist. l. 1. c. 23.* You may see the Account at large in *Collier's Eccles. Hist. Vol. 1. Book 2.*

§ Note, That *England* has been twice converted to Christianity, the First Time when possessed by the ancient

and have been since that Period used in its Worship. And having been sent up Day by Day not by us of this Church only, but by many Saints of other Nations, having been breath'd forth by many thousands, yea thousands of thousands of Congregations, may not these be tho't those *sweet Odours* which fill the golden censer of our great High-priest, and which he is said to offer before the golden Altar? For what were these sweet Odours? We are told that they are the *Prayers of the Saints*. Neither are they the less sweet, the less acceptable, because they are offered up Day by Day, the very same Prayers that were offered up by our Fathers. For thus the offering of the material Incense, appointed for Morning and Evening, to which these spiritual Offerings answer, was of the same Composition, *tempered together pure and holy*: the Priest durst not add to nor diminish from it, nor temper it with any mixture of his own. For in that case, as the Perfume had been *strange Incense*, so the Priest himself had been cut off. Neither was the Lord tired with the daily Repetition of this Offering: for it was to be a *perpetual Incense before the Lord, thro'out their generations*.

But after all, if we will not pay a regard to their Antiquity, yet we ought to their Excellency; if we will not esteem them, because they were our Fathers, yet let us do it for their one intrinsick Good-

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ent Britons, in or near the First Century; the Second Time, when possessed by the Saxons, who had driven the Britons into Wales, and had fix'd Paganism again in England; till this Mission of *Augustine*, who converting the Saxons, settled a Church here; and this may be more properly called the *English-Church*, as the former the *British*.

ness,

ness, which appears in their Form, in their Matter, and in their Coherence.

*First*, In their Form. The *Preface* to each is addressed to GOD with regard to some such particular Attribute, as is a Ground both for the Nature of the Petition, and for our Hopes of Acceptance. Thus to instance in the *Standing Collects* for the *daily Service*: when we pray for Peace, we invoke GOD, as the author of peace, and lover of concord: when for Protection, as an almighty and everlasting God: when for the King, as King of Kings and Lord of Lords when for the Defence of the Church (that is, the whole Congregation of People, under their Bishops, and Pastors) among and from all her Enemies, (a Work of the greatest Power, yea a standing Miracle) we say, *Almighty God, who alone workest great marvels*. Thus in the rest we shall find these *Prefaces* no improper Repetitions, as our Enemies object: they are not Repetitions; for they generally vary with the Matter of every Prayer; neither are they improper; for they relate to, and are of a Piece with it.

But suppose, as in some few Collects, the Divine Attribute, mentioned in the *Preface*, has no direct Reference to the Matter of the Petition, yet it always serves to strengthen the Faith of the Petitioner. For Instance, suppose it were GOD's Goodness, as, O MOST GRACIOUS GOD; or his Power, as, O ALMIGHTY GOD: Do not both these serve to strengthen our Hopes of Acceptance, whatever our Petitions be; GOD's Goodness, by certifying that he is willing to help us; his Power, by certifying that he is able to do it? And thus the *Preface* to our Lord's-Prayer relates not  
to



to the particular Petitions contain'd in it, but rather to all Prayer in general; intimating to us, GOD's Readiness to hear us, whatever we ask, because he is our Father; and his Ability to grant it us, because he is in Heaven.

The *Collects* might indeed, by cutting off these Introductory Sentences, be cast into one long continued Form, after the Model and \* Request of the *Sectarists*; and even then, in that incoherent Heap of different Matters, far exceed the best *Extemporary Performances*, that were ever heard in their Assemblies. But to us, who view them in their present Beauty, these *Collects*, without their *Prefaces*, would be even as Bodies without their Heads, devoid of all Life, as well as Proportion. They would then truly be, what they are now most falsely said to be, a "dead Letter. For these *Prefaces* do give Life to the Petition, and to the Faith of the Petitioner; which laying hold on the Attributes and Promises therein recited, as Warrants of Acceptance, becomes lively and strong. Thus then these Beginnings of our Prayers are not unnecessary Tautologies, but, on the contrary, carry in them Usefulness and Beauty.

But if we pass to the *Conclusions* of them, these we must allow, and we willingly allow, to be Repetitions; for they generally run in the same Form, namely, thro' Jesus Christ our Lord, or what amounts to the same, thro' his merits and mediation, or the like Expressions. But is it criminal in our Prayers, that all conclude in this Form? No, this is done in obedience to the Command of Christ

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\* See Savoy Conference.

himself, *John* xiv. 13. Is it criminal in them, that they conclude so soon? No, this is done in imitation of his Pattern. For the Prayer he left us is very short, as well as comprehensive; and yet doubtless a perfect Prayer, or Collect; perfect no less in its Manner, or Form, than in its Matter, or Comprehension. And he hath moreover commanded us to *pray after this Manner*, and *not to use vain Repetitions*, *Mat.* vi. 9. as the ignorant Heathen did; and as some no less ignorant Christians do at this Day, *thinking that they shall be heard for their much speaking*, *Mat.* vi. 9. And as our Lord gave us Commandment, so do we in our establish'd Liturgy.

Now our Lord in teaching and commanding us to pray in short Forms, hath consulted our Infirmities, as well as corrected our Ignorance, in praying. For,

*First*, The Spirit of Devotion, in the best of us, is apt to flag, and our Tho'ts to fly off in wandrings, or to sink down in Heaviness. Now these frequent Closes, are as Pauses, or Stands for our Devotion to rest it self; and the whole Congregation being often required to join therein, saying, *Amen*, they serve likewise as so many Interrupters, or Monitors, to recall our Wandrings, and to awaken our Drowiness.

*Secondly*, In short Forms, as our Devotion is reliev'd, and our Attention awaken'd; so our Memory is also consulted; which being generally short, and oftentimes confused, must of necessity forget many particular Requests crowded together in a long Prayer. And how shall he, *that occupieth the room of the forgetful*, as was said of the unlearned, say *Amen*, since he remembreth not what was said?

said? 1 Cor. xiv. 16. Whereas when any single Request is offer'd up in a short Collect by it self, it being sealed with an *Amen* by all the People, it is then (as it were) ratify'd and transmitted safe to the Throne of Grace.

Thirdly, Farther, The Mind being thus discharged from the Remembrance of what went before, can now attend with more Strength and Earnestness to the Prayer that comes on. And as our Attention is much stronger at the offering it up; so,

Lastly, Is our Assent at the Close, when thus given to any single Request apart, than it can possibly be, when it is enfeebled, divided, I might say distracted, among a multitude and diversity of Particulars, heap'd up in one long tiresome Supplication. And yet it is this Assent of the Will, with the Concurrence of the Affections, that gives Success, I had almost said, Being to our Prayers; it is this that makes them properly Prayers, that is, Desires, or Requests. The Understanding, and Judgment, indeed, allow of and prepare them; these chuse out and appoint the Sacrifice, and put the Wood in order; but 'tis the Heart, with the Affections, that puts the Fire under, and makes it an actual Burnt-offering unto the Lord,

Upon all the fore-mention'd Accounts we find, that all long Prayers, however well compos'd, are weaken'd and injur'd in proportion to their Length, and to us, who are used to the shorter Forms of our Liturgy, it is no wonder that they appear spiritless, and unanimated; *neither is there any Breath in them.* Whereas were the Substance of them, (which must, unless fill'd with Tautologies, consist of different Matters) subdivided and cast into

short Prayers, after the Mould of our Collects; did the *Preface*, bearing the Name of *GOD*, and the *Conclusion* bearing the Name of *CHRIST*, those living Parts, come near and answer to each other; these would quicken the Matter that comes between them, and would give it *Life, and Breath, and all Things* belonging to a living, and because living, an acceptable Sacrifice unto *GOD*.

And if these Defects must attend a long Prayer, because of its Length; how much more a long extemporary Prayer, where to the Length, many other Disadvantages are added? For in these the People must first, attend to the Words; then, understand the Sense; then, judge of its lawfulness; after that, assent with the Will; last of all, offer it up with the Affections. And what is more, all these Actions, each of which require Time, must be done at once, in an Instant, and that every Instant, or the Hearers are left behind, and distanc'd, by the Volubility of the Teacher. So that if he be supernaturally assisted in praying, much more must his Congregation be supernaturally assisted in accompanying him: If he has the Gift of uttering Prayer, they must have the several Gifts of understanding, judging, approving, assenting, and requesting; and these Actions, which by Nature are slow, and successive, must by that Assistance be quicken'd, and made instantaneous. And therefore in the Apostles Days, when the Gift of Prayer was poured out upon the Church, both he that prayed, and they that heard, were filled with the Holy Ghost, or they were not edified. And the same supernatural and miraculous Assistance must be as necessary now, (as in those Days) in extem-

porary



porary Prayer, if the People expect to edifie, or to be profited by it.

But in praying by the precomposed Forms of our Common-Prayer, which have been so often heard, understood, and approved of by us, our Wills are wholly at liberty to accompany the Minister in offering them up. For our Attention is not now engaged to hear them, not our Understanding to interpret them, nor our Judgment to approve of them. All these Things are done to our Hand; and at the Time of offering, we have nothing to do, but only to offer them up *with all our Heart, with all our Mind, and with all our Strength.* Wherefore let all the *Sectarists* know assuredly, that it is in the Prayers of our Church, that we are enabled to *pray with the Spirit*: why? because we are assured before-hand, that in these we *pray with the Understanding also.*

But to pass by this old Argument, we are not now to shew the Necessity of Set-Forms, but the Advantages of short ones, in the publick Worship: And in this respect the Collects of our Church do manifestly and greatly excel. Thus much for their Form: Let us consider,

*Secondly,* Their Matter; which will add no less to their Commendation.

The Collects for the *Sundays* are generally framed and collected out of the subject Matter of the *Epistles and Gospels*, to which they are prefixed, upon which account, (as we remark'd) they seem partly to have been styled *Collects*; and generally they pray for Grace to perform that particular Duty, which in the Epistle and Gospel is either delivered in Precept, or recommended by Example.

ple. The Collects for the *Saints-Days* have the same relation to their correspondent Epistles and Gospels; they are formed out of them, and furnish us with a Prayer for some particular Grace, whereby the *Saints* were severally distinguish'd, or which their Writings, or Actions point out to us.

But now if we take these Collects, as it were out of our Liturgy, and consider them not in their relative, but in their own intrinsick Goodness; they will be found in themselves so full of Variety, so extended to all Occasions, that there is no outward Good, nor inward Grace, nothing that is fitting or necessary, either for the Body, or the Soul, either for our Selves, or Others, but may be pray'd for in some particular, and very pertinent Collect of our Church. Only as in the Lord's-Prayer there is but one Petition relating to the Body, many relating to the Soul; so it is in our Collects: Those for Grace, or Things Spiritual, abound; and those for Things Temporal are not wanting: As may be seen in the **T A B L E** annexed.

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Thus when they have been collected and digested into Heads, they prove likewise a regular and copious Treasury of Private Devotion. And the *Common-Prayer-Book* is well styled *the best* \* *Companion*, being doubtless superior to any other Forms, that have or can be made for the Closet, as well as the Sanctuary.

*Lastly*, as these Collects are excellent in their Form, and comprehensive in their Matter; so,

*Thirdly*, Are they proper and even beautiful in their Coherence.

For they are as we observed, generally formed out of the *Epistles* and *Gospels* to which they belong, and to which they have been affixed many hundred Years, at least from the Days of *Gregory the Great*. And as they are mutually fitted to each other, so are they together excellently suited to the solemn Seasons observed by the Church, as hereafter shall be shewn in their proper Place. For the several Collects with their *Epistles* and *Gospels* have their proper Place, and Course, in our Liturgy, and, like the Works of GOD, are *beautiful in their Season*.

But as these Collects for the *Sundays*, which vary with the Week, may be term'd Moveable; so there are some, which may be called Stationary, being standing Parts in the Morning and Evening Service: concerning which I shall only observe, and that briefly, their Order and Comprehension.

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\* A very useful Book thus entituled, collected out of the *Common-Prayer-Book*.

The First Collect is for § Peace, the Other for \*Grace, (as they are there entituled and distinguished) the two great and comprehensive Goods; the Former containing all temporal Goods, such as are

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§ This Collect for Peace, and the other for the Evening, are taken, Word for Word, out of the *Sacramentary* of *Gregory*, and there is this difference between them: In that for the Morning, we pray for outward Peace, fittest for every Man going forth unto his Labour among Men, that God would make all Men, even his *Enemies to be at peace with him*, or defend him from their Assaults. In that for the Evening, we pray for inward Peace; that obtaining the Testimony of a quiet Conscience, each of us may say with *David*, *I will lay me down in peace.*

\* In this Collect from these Words, *safely bro't us to the beginning of this Day*, Bishop *Cosins* well observes, "that this shews at what Hour Morning-Prayer should regularly be said, at the First Hour of the Day, which is Six a'clock in the Morning, (as is done in the Universities, and Cathedral Churches)" and not towards High Noon-Day, or Afternoon, when the Morning is past. See the foremention'd Notes, printed at the end of *Nichols's* Comment.

Tho' the Evening Collect be entituled, (not as this in the Morning is, for Grace; but) *for Aid against all Perils*; yet it ought to be understood chiefly in a spiritual Sense. *Lighten our darknes*, that is our inward Darkness, as well as outward; of our Understanding, as well as of the Night. And therefore it is said, *against all Perils*, which may as well arise from our ghostly Enemies, as from Thieves, and Robbers.

Both these Collects for Grace, are taken, or rather framed out of the ancient *Greek Liturgies*, as Dr. *Nichols* shews.



NECESSARY FOR THE BODY; the Latter containing all spiritual Goods, such as are NECESSARY FOR THE SOUL. And in this Sense and Latitude were they understood by the Compilers of our Liturgy; who therefore clos'd the Morning, and Evening Service here, adding only the Prayer of *Chrysostome* and the Blessing. Otherwise how did they answer the Words of the *Exhortation*, which was to ask those things that are necessary as well for the Body as the soul? But herein they tho't they did ask all those things sufficiently. †

But

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† " In Quires, and Places where they sing, here followeth the *Anthem*: the Church thinking this the most proper Place for it, where there is a Sort of Division in the Service. For the foregoing Collects respect our selves; those following respect others; the former are Petitions, the following Intercessions. An *Anthem* is supposed to come from *Antiphon*, ἀντίφωνον, i. e. *Vox reciproca*, and to signify an Hymn sung in Parts or alternately; and in this Sense the *Invitatory Psalm* is called an *Anthem* in the *Rubric* before it, which is implied, by saying, that on *Easter-Day*, another *Anthem* is appointed.

And since the singing Psalms are only permitted in our Church, this seems the most proper Place for singing a Psalm, rather then after the Second Lesson; and thus I have known it practised in some Parishes, and it were to be wished, it were done so in all, especially where they so far resemble Quires, as to have Organs. But, Because Parish Churches should, as much as possible, conform to the Customs of the Cathedral Churches which are as the Mother Churches to all the Parish Churches within the Diocese, and should give the Rule to them. July.

Be-

But we are to consider the Liturgy as it now stands. As then the Collects are comprehensive, so are they well connected to the following Prayers, which were afterwards added in the Service. For Peace is the great and summary Blessing to us as Men, the Subjects of Civil Government; and Grace is the same to us as Christians, the Members of a spiritual Society, that is, the Church. Now because the former Blessing is conveyed to us by the wise Government of our temporal Rulers, there follows a Prayer for the *King*; and because the latter is derived to us by the Administration of our spiritual Governors, there follows a Prayer for the *Bishops and Clergy* and Charge committed to them.

After

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Because after the Second Lesson there is a proper Hymn, or Psalm, appointed, which is interrupted by singing a Psalm coming in between. So that by singing it there, you break a positive Order of the Church, which by appointing another Hymn forbids it, and moreover you add Hymn to Hymn; whereas by singing it where the Anthem is appointed, you conform to the Appointment of the Church, and to the Practice of Cathedral Churches; and moreover do honour to the Singing Psalms themselves, by making them as Anthems, as they may not improperly be accounted, and to come in as such: for hereby you give them the same Establishment as *Anthems*, which, if sung elsewhere, is only by Connivance; and if after the Second Lesson, by an irregular Connivance.

§ These Two Prayers, *viz.* for the *King*, and for the *Clergy*, are both framed out of Gregory's *Sacramentary*, being nearly the same, *verbatim*, and were inserted by Order of Queen *Elizabeth*. But that for the *Royal Family*, was inserted by Order of King *James the First*,  
he

After this we extend our \*INTERCESSION to all Nations on Earth, that God's Name may be hallowed among the Heathen, where it is not yet known; and his Kingdom of Grace may come, where it is not yet preached. But more especially we pray for the Holy Catholick Church, that in it by the Guidance and Government of God's Spirit, his Will may be done on Earth as it is in Heaven: and thus is this Collect visibly built upon the Plan of our Lord's Prayer. And I must observe, that as in the Creeds we acknowledge ONE HOLY CATHOLICK

he being the First Protestant Prince that was married, and had Children. And tho' all Three were, till the last Review, printed at the End of the *Litany*, yet they were not part of it, as Dr. *Nicholls* intimates; but were then in the same Place, or Manner, as they are now expressly appointed.

\* This Collect was added at the last Review; for before, our Church used no general Intercession, but in the *Litany*, and in the Prayer for the Church Militant, that is on Fasting-Days, or at the Communion, at which Times these Intercessions were most likely to prevail. However, upon the complaint of the *Dissenters*, who tho't our Liturgy deficient for want of such a Form of *Daily Intercession*, (tho' they themselves observe no Days but *Sundays*) to satisfy all Complaints, this Prayer was added to supply the Place of the *Litany*; and for this Reason, is to be "used at such Times, when the *Litany* " is not appointed to be said. And therefore Bishop *Gunning*, the supposed Author of it, in the College, whereof he was Head, suffered it not to be read in the Afternoons, because the *Litany* was never read then, the Place of which it was supposed to supply.

CHURCH; so in our Prayers we always count our own Church, as contained and embodied in it. Wherefore neither in this Intercession, nor in the *Litany*, nor in the Prayer for the Church Militant, is there any express mention of the Church of *England*, or of this Church, as any ways distinct or separate from others; so great is her Charity to all National Churches, and so great is her Duty to the Catholick Church, the *Mother of them all*.

In this Intercession for all Mankind, for all Christians, in all Wants, there is provided a Clause, whereby any Person may be prayed for in particular, if visited with any kind of Affliction, especially if with bodily Sickness, which is chiefly intended in this Place: A gracious Provision of our Church, that so sick Persons may not, for want of her Prayers, perish like *Aſa*, of whom it is recorded, for our Admonition, that *in his Disease he sought not to the Lord, but to the Physicians*, 2 Chron. xvi. 12. Not but the Church ought to be loved and admired for that Form she hath provided “for visiting the Sick at Home, founded on that Direction; *Is any sick among you? let him call for the Elders of the Church, (that is, for the Presbyters, or Priests, for so the original Word signifies) and let him pray over him: and the Prayer of Faith shall save the Sick, and the Lord shall raise him up; and if he have committed Sins, they shall be forgiven him.* \* Jam. v. 14, 15.

After

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\* Note, That the Prayer inserted here, *O God, whose*  
*Future, &c.* is wrong placed, being appointed to come



After this general Intercession, there follows likewise a general **THANKSGIVING**. For tho' in the Psalms, and Hymns, after the Lessons, with the several Doxologies interspersed, we have every where set forth God's most worthy praise; yet it seem'd meet also, in a distinct and appropriate Form of Thanksgiving, to render Thanks for the great Benefits we have receiv'd at his Hands: which, according to the First Exhortation, we therefore do, beginning with that original Blessing, "our Creation, then " Preservation, attended with all those secondary Benefits and " Blessings of Life; but above all, because the greatest of all, " our Redemption, attended with all " the Means of Grace, and Hopes of Glory: thus ascending gradually thro' the long Scale of Blessings received at God's Hand, from Temporal to Spiritual, from the First to the Last, from our Coming forth to our Returning to him again.

And herein also is a Clause provided, wherein particular Persons, " who have been pray'd for, " may return Thanks. What an Honour is this, that the publick Thanks of the Congregation should be offered up for Mercies vouchsafed to any single Member of it? An Honour which none

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in just before the Prayer for the *Parliament*; for there it is placed, in the *sealed Books*, authorised 1662. But being thus inserted here, by the Error of the Printer, it has continued in all the Impressions since. It was placed in the 2d Book of *Edw. 6.* just after the Collect, *In Time of any common Plague, or Sicknes;* and therefore not first inserted in our Liturgy by Order of King *James I.* as *Dr. Nicholls* affirms.

ought to hope or ask for, but those who have before sought the Prayers of the Church; and yet a Duty, which none that have had the Prayers of the Church, should after Recovery ever omit, like those ungrateful Lepers, who being cleansed, returned not to give Glory to God. And as our Lord then upbraided their Ingratitude, were there not Ten cleansed? but where are the Nine? Luke xvii. 17, 18. So among the many that have been recovered by the Prayers of the Church, 'tis to be feared there are but few, that, "desire to return praise. †

Last of all, our several Petitions, which have been offered up in separate Collects, are now summed up and re-inforced in the Prayer of *Chrysostome*: which we direct to the Son, relying on his gracious Promise, that when two or three are gathered together in his name, he will grant their requests; but yet resigning ourselves to his Wisdom, to fulfill them as may be most expedient for us.

This Prayer was composed by *Chrysostome*, that great Bishop and Ornament of the Greek Church, in the Service of which it has been used now above Thirteen

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† This Thanksgiving was added also at the last Review, Anno 1661, rather to satisfy the *Dissenters*, than to supply any Defect in our Service; which seem'd to have sufficiently render'd Thanks and Praise in the Psalms, Hymns, and Doxologies; and therefore we find, that in the Exhortation, "To render Thanks for the great Benefits we have received at his Hands, and to set forth his most worthy Praise, are put together, as one Duty; and that too, to come on in the first Place, before the Duties of Hearing and Praying, which are but inferior to it; whereas the *Dissenters* put it last of all, viz. after the Sermon. See the Directory.

hundred Years. And I must observe, that whereas the Prayers of our Liturgy are for the general taken out of the Service of the *Latin Church*, this Prayer which sums up and enforces, which is the Epitome of, and (as it were) Seal to them all, is taken out of the Service of the *Greek Church*; that so our Church might in this most emphatical Instance and Manner testifie her Unity and Communion with *That* likewise.

After which, the Church closeth her Service with that Benedictory \* Prayer of *St. Paul*, with which he closed his Epistles, entreating that the grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Ghost, may rest upon the Congregation. A Form of Blessing, which the Holy Spirit seems by this repeated use of it, to have delivered to the Church, to be used instead of that Form, with which under the Law the Priest dismissed the Congregation. For whereas the Jews worshipped One and the Same GOD with us Christians, but they in the Unity of the Godhead, we in the Trinity of Persons; so the Form of Blessings among them, runs in the Name of One GOD, (*the Lord bless thee, &c. Numb. vi. 24.*) but this Christian Blessing runs in the Name of the Three Persons, Fa-

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\* This Form, as here used, is rather a Prayer than a Blessing: for the Minister pronounces it *kneeling*, as he does the other *Prayers*, and includes himself saying, "be with us all. Whereas were it an authoritative Act or Form of Blessing, he would pronounce it *standing*; and would, as from God, and in the Name of God, deliver it to the Congregation, not including himself, saying, "be with you always.

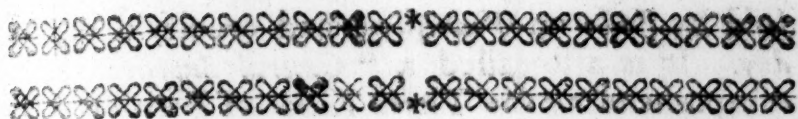
ther,

ther, Son, and Holy Ghost. And it has this Excellency, that it not only expressly names the Three Persons, but also shews the different Operations whereby each Person concurs in giving it to us; intimating that it is derived from the Love of God, as the impulsive Cause; obtained thro' the Grace of our Lord Jesus Christ, as the meritorious Cause; and conveyed to us by the Fellowship of the Holy Ghost, as the instrumental Cause.

Thus we have attempted to set before you the several Parts, or Offices of the Morning, or First Service of our Church; which upon this imperfect View, appear so rational in themselves, so exact in their Proportions, and so apt in their Connections; that we may venture to affirm, that thus far our Holy Mother doth *worship the Lord in the Beauty of Holiness.*

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T H E  
**L I T A N Y.**

LET us now proceed, in order, to take  
 a View of the *LITANY*; which, tho'  
 it may seem to be embodied with the  
 Morning Service; yet is a distinct and  
 separate Office in the Intention of the Church, as  
 is evident from the Rubrick before it, which ap-  
 points it "to be sung, or said, after Morning-  
 Prayer. Besides, it is an Office of so different  
 and peculiar a Form, that it requires and deserves  
 to be considered apart, and to be view'd in its  
 own Perfection. For it is so compleat a Form of  
 Christian Worship, that it may in a manner be  
 called a *Lesser Liturgy*, and ought to be esteemed  
 as the best of Offices, of the best of Churches.

As to the Signification of the Word *Litany*, the  
 Church her self defines it in the Rubrick, where  
 it is called "a *Supplication*; which is spoken with  
 regard not to the Subject, but Manner of it, as  
 being the most earnest kind of praying, expressed  
 by way of beseeching, or entreating; and it was  
 anciently accompanied with Fasting; and thus  
 our Litany is appointed on *Wednesdays* and *Fridays*,  
 the Two ancient Fasting-Days kept by the Church,  
 because

because the Bridegroom was then taken away, being sold by Judas on Wednesday, and crucify'd on Friday. It is also called a "General Supplication, as comprehending the Three Kinds of Petition summed up by the Apostle, 1 Tim. ii. 1. 1<sup>st</sup>. Deprecation, *ἑνός*, that is, Petition against Evil. 2<sup>dly</sup>. Prayer, *προσέυχη*, that is, Petition for good. 3<sup>dly</sup>. Intercession, *ἐνὶ ἑαυτοῖς*, that is, Petition for Others.

There are several Footsteps of Litanies to be traced out in the Old Testament, among which the most remarkable is that described in Joel, where it was also accompanied with a solemn Fast, and the Priests were ordered to supplicate and to intercede for the House of Israel; now like to be devoured by a great Army, saying, Spare thy People, O Lord, &c. Joel ii. 17: which Form of Words or Litany they were to repeat *weeping between the Porch and the Altar*. In conformity whereto our Church, retaining the same Words in her Litany, hath ordered it to be said in the same Place, even *between the Porch and the Altar*, which was anciently the \* accustomed Place, according to the Royal Injunctions, still in force, and in which it is accordingly sung in our Cathedral Churches to this Day.

Now as this Jewish Litany was first formed upon a publick Calamity, so those most remarkable Ones recorded in the Christian Church were framed upon some extraordinary Judgments. The First of note was made by Mamercus Bishop of Vi-

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\* Injunctions 23. of Edw. 6. and 18. of Q. Eliz. The Priests, with others of the Quire, shall kneel in the midst of the Church, and sing, or say plainly, and distinctly, the Litany.

*enina*, (An. 460.) upon the Incurſion of wild Beaſts; which is called the *Leſſer Litany*: the Second was made by *Gregory the Great* (An. 600.) upon a peſt-  
*ential* Diſeaſe; which is called the *Greater Litany*; both ever ſince uſed in the *Latin Church*. Not but the Church hath uſed *Litanies*, or general Sup-  
*plications*, from the Beginning, tho' perhaps not in ſo diſtinct and ample a Form; and that as a ſtanding Part of her Service, as never unſeaſon-  
*able* for her, whoſe Portion is Affliction "in this  
 " her militant Eſtate here in Earth.

As for our preſent Litany, it was formed chief-  
 ly out of the Litany of *Gregory*; ſo that it may  
 boaſt of the ſame Author and Antiquity; as the  
 Collects. For as he collected thoſe, ſo he compiled  
 this out of ancient Liturgies, improved with ſome  
 Additions of his own: inſomuch that his Litany  
 is ſtilled by a learned \*Writer "the very Quinteſ-  
 " ſence of all former Models. How excellent  
 then is our Litany, which is extracted and refor-  
 med from; and ſo the very Quinteſſence of his?

As to the accuſtomed Time for uſing it, tho' (as  
 we ſaid) it be on *Wedneſdays* and *Fridays*, the Faſt-  
 ing Days of the Church; yet it is alſo appointed  
 on the Lord's-Day, tho' a Feſtival; for theſe Rea-  
 ſons: 1ſt. Becauſe then is the fullſt Aſſembly to  
 join in this moſt important and general Suppli-  
 cation: 2dly. Becauſe no Day ought to have a

† *Urianus* gives this Account, *Lib. 9. Cap. 11.*

§ This appears from the Teſtimony of *St. Auguſtine*,  
*St. Cyprian*, and *Tertullian*; and alſo from the Apoſto-  
 lic Conſtitutions, wherein we have Patterns, and ſome  
 Expreſſions of *Gregory's Litany*. *Lib. 8. C. 10. and 13.*

\* *Hiſt. L'Eſtrange.*

more solemn and compleat Service, than the Lord's-Day, that leading Festival of the Church, 3dly. Because, as Bishop Cosins remarks, "these  
 " Litanies were wont, in the ancient Church, to  
 " be said at the Celebration of the Lord's-Sup-  
 " per, which our Church appoints on every Lord's-  
 " Day. And thus, in the Injunctions before-men-  
 " tion'd, it is ordered, that " immediately before  
 " the Time of Communion of the Sacrament,  
 " the Priests kneel, &c. and sing or say the Li-  
 " tany.

A Litany then being an earnest or vehement Address to the Throne of Grace, the Earnestness or Vehemence of our Litany is seen in all its Parts, or Divisions, namely, in the *Invocation*, in the *Deprecations*, in the *Intercessions*, and in the *Conclusion*.

First, In the \* *Invocation*; which is addressed (not as in the other Prayers to God in general, but) to every Person in the Trinity, separately, and then to all the Three Persons jointly. By the separate Invocation we are taught to acknowledge every Person by himself to be God and Lord: and by the joint Invocation to acknowledge also, that **THERE ARE NOT THREE GODS, NOR THREE LORDS.** So that herein is contained a Creed, or Confession of Faith; and not only so

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\* It is evident from this Invocation, that it is the Practice as well as Doctrine of the Church of England " to worship One God in Trinity, and Trinity in Unity. And therefore 'twould be of little service to the Enemies of this Doctrine, to have the *Athanasian Creed* struck out of our Liturgy, unless they could get this Invocation also erased out of our Litany.



but also a Confession of Sin: We say that we are MISERABLE SINNERS. And as the First Confession of Sin, in our *Liturgy*, and that of Faith, in the *Apostle's Creed*, were repeated after the Minister, by the whole Congregation; so likewise are these short Forms of Invocation, wherein both those Confessions are united. But if these serve to express our Faith and Humility, how much more our Importunity? Nothing in any Liturgy, ancient, or modern, was ever framed more artful, or more forcible, than this Invocation. And tho' the *Pharisee*, who delights in long Prayers, derides this repeated *ἐλέησον*, this short Litany of the *Publican*; yet who so repeats it in the Temple, with the same Contrition and Shame, *smiting on his Breast*, and not *lifting up so much as his Eyes to Heaven*, shall doubtless return to his House justified, rather than the other, Luk. xviii. 13.

The same Vehemence of Devotion breaths likewise,

*Secondly*, In the \* *Deprecations*, that is, Petitions against Evils, whether incident to the Soul, or Body. Now these, being many in Number, and differing in Kind, are cast into small Divisions, or short Heads of Prayer, in extent resembling the Collects; which however are not concluded, as the Collects are, by a bare Assent, the People saying, *Amen*; but by an earnest Supplication, the People crying, GOOD LORD DELIVER US.

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\* Note, That in these *Deprecations*, the Words REBELLION and SCHISM, were added at the last Review, viz. after the *Restoration*, the foregoing miserable Times having given too just an Occasion for that Addition.

Again, whereas the Collects are concluded in general, THRO' JESUS CHRIST OUR LORD, or the like Form; after these, all the Particulars of his Merit, all that he did, suffered, and obtained for us, † FROM THE MYSTERY OF HIS HOLY INCARNATION, TO HIS GLORIOUS ASCENSION, AND SENDING THE HOLY GHOST, are summ'd up to strengthen and increase our Faith. These are called by some *Obsecrations*; and being recited in order by the Minister, and enforced by that repeated Cry of the People, GOOD LORD, DELIVER US; how do we in a manner take Heaven by force? §

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† Upon all these Bishop Andrews makes this Remark.

1. His Incarnation. 2. Nativity. 3. Circumcision. 4. Baptism. 5. Fasting. 6. Temptation. 7. Agony. 8. Bloody-sweat. 9. Cross. 10. Passion. 11. Death. 12. Burial. That by these Twelve Instances, God was manifested in the Flesh. But by the Three following, viz. 1. His Resurrection. 2. Ascension. 3. Coming of the Holy Ghost, that he was justified in the Spirit, 1 Tim. 3. 10.

§ Whereas in the *Versicles and Responsals*, what is said by the Minister, and answered by the People, is divided into Two Sentences, tho' perhaps both pressing the same Petition; I observe, that in these the whole is but one Sentence. What is said by the Minister, for Instance, *From all Evil and mischief, &c.* would be imperfect, and have no Sense, did not the People go on and fill up the Sentence, crying, *Good Lord deliver us.* And therefore in these the People are not directed to *Answer*, which is in effect to reply to something that is said; whereas nothing is said, till the Sentence is filled up; nothing is affirmed or desired.

Hence

The same Fire of Devotion burns,

Thirdly, In the *Intercessions*, that is, Petitions made in behalf of others, whether against Evil, or for Good, whether *Deprecations*, or *Prayers*.

Now these, being likewise cast into small Portions, are not closed neither with an *Amen*, but by an earnest Supplication, the People crying, **WE BESEECH THEE TO HEAR US, GOOD LORD.** This interchangeable Way of Worship, performed by Turns, between the Minister and People, is of the same advantage to the Worshippers in the Litany, as in the Psalms; it mutually relieves, and yet provokes and inflames the Piety of the Congregation.

But with this grateful Interchange there is kept up the most exact Order. For in the *Deprecations* from Evil, we proceed gradually, from the Evil of Sin, to the Evil of Punishment, from Spiritual, to Temporal, from the Greater, to the Less. In the *Intercessions* for Good, we begin with the **HOLY CHURCH UNIVERSAL**, then particularizing for the Principal Members of that Part of it, established among us; proceeding in order, for the *King*, and the *Royal Fa-*

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Hence there is an easie Answer to that Objection of the *Dissenters* against our Litany, that in these Forms the Minister prays not at all, but the People do it alone. Whereas what is said separately by both, does jointly make up but one and the same Sentence: And if that Sentence be a Prayer, then doubtless they both equally pray. The People are so far from praying alone without the Minister, that unless what he saith, be join'd to their Additions, they pray not at all.

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*mily*, for the Orders and Degrees of Men in Church and State; First for the Spirituality, then for the Temporality; for all Bishops, Priests, and Deacons; for the Lords of the Council, and all the Nobility, and Magistrates, and lastly for all the People of this Realm. Then we pray for all kinds of Good, for all Men, for the Piety of the Faithful, for the Conversion of the Deceived, for the Confirmation of the Weak, for the Relief of the Afflicted, for the Preservation of the \* Distressed, for the Reconciliation of Enemies, for the Grant of Plenty, and Things necessary for the Body, and lastly, for Pardon of Sins, and the Things necessary for the Soul; or, as in our Lord's-Prayer, for our *Daily Bread*, and for, *Forgiveness of our Trespases*. Let those, who accuse our publick Prayers as too general in their Forms, view this punctual and regular Enumeration, in our Litany, of all Evils that are hurtful to, or of all Goods, that are expedient for the Bodies or the Souls of Men, either for the Church in general, or for any of its Members in particular, let them seek diligently, thro' their own boasted Performances, whether extemporary, or composed, let them search all their Assemblies, and consider diligently, and see, if there be any such thing in their Worship, so full in its Matter,

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\* Upon that Petition, "That it may please thee to preserve all that travel by Land, or by Water, all Women, &c. Bishop Andrews observes, that the Church puts all these Persons together, as being entituled to a double Privilege, viz. to be specify'd in the publick Prayers, and to be exempted from fasting in Lent. See the Notes before-cited.



so regular in its Method, and solemn in its Expressions, as our Litany, or *hath been heard any thing like it.* † But,

*Fourthly*, The Conclusion is no less excellent than the Beginning, winding up and enforcing all with redoubled Vehemency and Flame of Devotion. For how forcible must the Supplications of the Church be, when the Priest repeating twice that Invocation, O LAMB OF GOD, THAT TAKEST AWAY THE SINS OF THE WORLD: the People subjoining, as often, GRANT US THY PEACE; HAVE MERCY UPON US: then followed and quickned with the alternate Repetition of that Primitive Form, or lesser Litany, directed to the Trinity; LORD HAVE MERCY UPON US: CHRIST, HAVE MERCY UPON US: LORD, HAVE MERCY UPON US: And then shutting up all in that ever acceptable Prayer of our Lord: How forcible, I say, how piercing must this united Cry of the Congregation be? How must it come

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† Let it be here observed, that all these Petitions, from the beginning of the Deprecations, to the end of the Intercessions, are directed to the Son, the Second Person in the Trinity, as the true and proper Object of our Worship; which appears from these Expressions, *Spare thy People, whom thou hast redeemed with thy most precious Blood; by thy holy Incarnation, by thine Agony, &c. Good Lord deliver us.* And so likewise is, *We beseech thee to hear us, good Lord.* And so in the Close *Son of God we beseech thee to hear us: O Christ hear us.* And then, as the Litany began with the Trinity, going on to the Son; so at the Close, from the Son, it returns to the Trinity again; saying, *Lord have mercy, &c.*

up unto God, like the Cry of the Israelites, when God heard their Groaning, and had respect unto them? *Exod. ii. 24, 25.*

The following Prayers, which instead of *Amen*, the People close respectively, with a repeated Supplication, **THAT GOD WOULD ARISE, HELP, AND DELIVER THEM FOR HIS NAME'S SAKE, AND FOR HIS HONOUR;** together with the Interposal of the *Doxology*, and the Addition of the Versicles and Responsals unto the end; all these are indeed the Language of a sorrowful and afflicted Soul; but yet, whatever the rich and happy may imagine, never unsuitable for the Lips of every Member in every Congregation. For I would ask, what Son of Adoption is there, that is not also in some sort or degree a Son of Affliction? What Son of Man is there, that hath not many Enemies among the Sons of Men, besides his ghostly Enemies? And since we are commanded by our Lord to pray daily, *not to be led into Temptation, but to be delivered from all Evil,* **WHICH THE CRAFT AND SUBTLETY OF THE DEVIL, OR MAN, WORKETH AGAINST US;** these Prayers, with the following Ejaculations, are but an Enlargement, or Paraphrase, upon those Petitions in the Lord's Prayer. And therefore, as that is, so may these, with the same Propriety be used by every Man, tho' the happiest of Men; and upon every Day, tho' the most prosperous of our Lives.

But if any Christian has no visible share of Afflictions, if God hath not "dealt with him after his Sins; yet a due Sense of them should make him

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him of a sorrowful; and of God's Forbearance, should make him of a contrite Heart. And lastly, if he be at ease himself, yet he should *weep with them that weep*, the Poor, the Naked, and the Miserable, which are far the greatest Part of the Church Militant. And such an One cannot be a vital Member of the Body; who, if any single Member suffer, much more if many Members suffer, suffers not, sympathises not, with them.

If it be asked, with what Propriety can that joyful Hymn, **GLORY BE TO THE FATHER, &c.** be put in the midst of these sorrowful Supplications? I answer, thus did holy David, in whose *Penitential Psalms* are interwoven many *triumphant Hymns*. Plal. vi. 8.  
&c xxii. 25.

And thus the Church, when calling to mind **THE NOBLE WORKS** God did for her **IN THE TIMES OF OLD**, naturally breaks forth into Thanksgiving, which as naturally quickens her Faith, and doubles her Importunity, in the following Ejaculations. When the Lamp of Devotion is oppressed with Sorrow, and almost sunk, then *the Oil of Gladness* dropt into it, causes it to burn again, and to flame out the more.

If it be also asked, what need of that manifold Repetition, that is used, as in the foregoing, so particularly in the following \* Versicles and Responses? I answer, That this is the true Voice, or rather Cry of the Penitent and Sorrowful, extorted

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\* Note, That all these are taken out of Scripture, or are formed out of Scripture-Expressions. It is to be observed likewise, that they are all directed to the Son, the Lord Jesus Christ.

by Misery, and extorting Mercy. Which Answer concerning Repetitions in our Service, so often objected, I shall here, once for all, observe to be sufficient, from the success it gave to one of these very Ejaculations, when first used by blind *Bartimeus*. For when he cried out, *Jesus, thou Son of David, have mercy on me*; and when bid to hold his peace, he still cry'd out, *a great deal the more, Jesus, thou Son of David, have mercy on me*; his Cry was heard, and his Blindness cured. His Repetition was made no Objection by our Saviour to his Request; but, on the contrary, because he cry'd *the more a great deal*, *Jesus* was prevailed upon to stand still; and thus the poor Man succeeded, not because of his Poverty, but because of his Importunity.

This whole Office is closed with a Collect, wherein the foregoing Petitions, which have been alternate, between the Priest and People, are now gather'd and collected into one Prayer, and offered up by the Priest, in behalf of the People, they only saying *Amen*. For this Reason, LET US PRAY, is put before it only as a Mark of Transition, as was before explained. The Subject of this Collect is TO TURN FROM US, or to sanctifie all our Troubles and Adversities; and it is taken almost Word for Word, from the same ancient Repository, as the Litany is, namely, the *Sacramentary* of *Gregory*; and whereas it was after his Time corrupted, by inserting the *Intercession* of *Saints*, this was not only expunged by our REFORMERS, but, as an Antidote to that Corruption, they added this Sentence, GRANT THAT IN ALL OUR TROUBLES WE MAY PUT OUR

whole



whole TRUST AND CONFIDENCE IN the  
MERCY. \*

Thus have we gone thro' the Consideration of this excellent and peculiar Office of our Church: And, upon the Whole, we may affirm, that as in the Liturgy, in general, we may be said to worship the Lord in the Beauty of Holiness, so in the Litany we worship him in the Perfection of Beauty.

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\* Note, That the Prayer of *Chrysostome*, tho' here placed, is not appropriated to the Litany; but is common both to it, and the daily Morning Service.

The *Dissenters* proposed, at the *Savoy-Conference*, that the Litany might be altered and changed into one continued Prayer, taking out all the Supplications that belong to the People, whereof they exhibited a Form; but both the Proposal, and the Form, were rejected. But what they could not get altered, they cease not to disparage: For 'tis with respect to our Litany chiefly, (which certainly throughout, but especially at the Conclusion, contains the Spirit, Energy, and Quintessence of Devotion) that the *Dissenters* use against our Common-Prayer those beggarly Comparisons, calling it *Cuts, Shreds, Porridge, &c.* The Litany in particular has been termed, a *Fardel of Tautologies, and Battologies, &c.*



**A**S to the PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS, it will be necessary, in this Place, to add a few Words.

As private Evils, that befall Persons, whether IN MIND, BODY, OR ESTATE, are provided for in the general "Collect for all Conditions" of Men; so these publick Evils, which in like manner befall Multitudes, are here prayed against in particular Collects. For what Trouble of Mind, Sickness of Body, Adversity of Fortune, are to private Men; that "Wars and Tumults are to the Minds, "Plague and Sickness is to the Bodies, "Drought and Rain, Dearth and Famine, are to the Estates of Multitudes.

'Tis true, these Evils are prayed against in the Litany; but there are these Differences, *1<sup>st</sup>*. In the Litany they are deprecated only on certain Days, which ought to be done every Day, whilst the Occasion lasts. *2<sup>dly</sup>*. In the Litany they are only barely mention'd, and not enough insisted upon, or distinguish'd from other Evils, that are of a lesser Size. *3<sup>dly</sup>*. In the Litany they are considered as absent and accidental; and we pray only to be deliver'd from them; but in these Collects they are considered as present, and actually lying upon us; and we pray to be delivered from under them: In the Litany we pray for Prevention, but in these for Rescue.

But tho' these are publick Evils, yet being themselves of different extent, sometimes falling upon a Province, or County, sometimes upon a City, sometimes upon a smaller District, of Village; *God causing it to rain upon one City, and causing it not to rain upon another City*, Amos iv. 7. inso much that the one may pray for Rain, whilst the other for fair Weather; therefore these Prayers are occasional, to be used by every County, City, or Village, as their several Necessities require. But when these Evils are so great, or so extended, as to become National, then it hath been the Custom of our Church to appoint a Day of publick Humiliation, with Fasting, and a proper Service, drawn up for the Occasion. Thus there is no Evil of any Kind, whether Personal or General; none of any Extent, whether Provincial or National; but our Church, in proportion, widens the *Shield of her proper Ministry, even Prayer*, Wisd. xviii. 21. either to sustain. or to ward it off. \*

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\* Note, That only the Two First Prayers, viz. for Rain, and for fair Weather, were in the First Book of Edw. 6. and then placed at the End of the Communion-Service. But in the Second Book of Edw. 6. these Two, with the Three following, viz. in Time of Dearth, War, and Plague, were all Five inserted in the Place where they now stand. But their respective Thanksgivings, were added by Order of King James I.

Note also, That the Five foregoing Prayers are *Deprecations*; whereas the Three following, viz. for Ember-Weeks, for the Parliament, for all Conditions of Men, are *Intercessions*; these were added at the last Review, 1661.

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The Prayer appointed on *Ember-Weeks*, tho' occasional, yet is not (like the former) accidental, but affixed to certain Times of the Year; which our Church hath † appointed to be kept with Fasting and Prayer, "for those that are to be admitted into Holy Orders. And herein she follows the constant Custom of the Catholick Church, and that seems derived from the original Precedent of the Apostles themselves; who, upon that Order of the Holy Ghost, saying, *Separate me Barnabas and Saul, for the Work, whereto I have called them; when they had fasted and prayed, laid their Hands on them, and sent them away*, Acts xiii. 2, 3. A Custom of the highest Importance to be continued for ever in the Church; to the end that all those appointed to feed the Flock of *Christ*, may be true and lawful Shepherds, having *enter'd in by the Door*, I mean the Apostolical Way of Ordination, by Prayer, and laying on of Hands of the Bishop; and not *Hirelings*, who *climb up some other Way*.

The other occasional Prayer, "for the High-Court of Parliament, is of the like publick Importance to the State, as the former is to the Church; and so both jointly to our Constitution; in which the Church and State are so united and

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† Canon 31. An. 1603. decrees, That Deacons and Ministers be ordained, or made, but only upon the *Sundays* immediately following the *Fejunia quatuor temporum*, commonly called *Ember-Weeks*; which Decree is as old as *Gelasius*, who appointed the same about the Year 500.



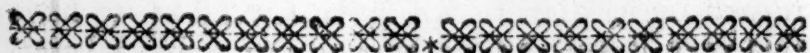
link'd together, by the Fundamental Laws of this Realm, that they cannot be divided without being destroyed ; a Maxim fully proved by the Consultations of that memorable *Parliament*, which overturned both, and which gave Occasion to have this very Prayer added here to our publick Intercessions after the *Restoration*.



S E R.



## S E R M O N IV.















T H E

## COMMUNION,

O R

*Second Service.*





S in the Jewish Worship there  

A  was a larger Sacrifice appoin- Numb. 28,  


ted upon the Sabbaths, and 29, &c.  




great Feasts; so is there an additional  
Service appointed upon the Lord's-Day, and the  
Festivals of our Church; it being meet that these  
Holy Days, the chief Days of the Assembly, should  
be distinguish'd in excellency from the Class of  
ordinary Days; and that they should take in  
not only all the foregoing Offices, that distinguish-  
ed some Days of the Week from others; but that  
they should have some peculiar Service of their  
own, whereby they themselves should be distin-  
guish'd from them all. And such is the *Second Ser-*  
vice, as it is sometimes called, and not improper-  
ly, when there is no Celebration of the Lord's-  
Supper; tho' this is its true End and Design, for  
which

which it was originally instituted, and from which it takes its more authentick Name, the **Communion-Service**.

And as the Church gives it the Name of the *Communion-Service*, so it orders it to be read at the *Communion-Table*; and thus by retaining the ancient Place, and Name, as Memorials of her Primitive Zeal, she testifies to all her Children, that there ought to be now, in these Days, as in the Days of old, an holy Communion, whenever this Service is appointed, that is, on every Lord's-Day, and on every Holy-Day, whether a Festival, or Fast. 'Tis true, the Church obligeth all her Members, that are *Confirmed* by the Bishop, "to Communicate at least Three Times in the Year; but then she exhorts them to frequency in partaking of these holy and blessed Mysteries. For this Allowance of partaking but thrice in the Year, is an Act of meer Indulgence, forced on her thro' the abounding of Iniquity in these latter Days; and it may be justly pleaded on her behalf, in this case, as it was in behalf of *Moses*, in the case of Divorce, *that for the hardness of our Hearts the Church suffereth this; but from the beginning it was not so.* \*

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\* It was an ancient Custom in the Church, to be traced up as high as the 3d Century. to sing an Anthem in this Place, called the *Introit*; because while this was singing, the Priest made his *Introit*, that is Entrance within the *Septum*, or Rail of the Altar: which *Introit* was usually a Psalm suited to the Day, or Solemnity. And this Custom was ordered in the 1st Book of *Edw. 6.* and tho' omitted in the Rubrick of the 2d Book, yet it has been,  
and

But let us proceed to consider the Form of the Service it self. Now it seem'd good to the Church, that the Celebration of this Sacrament which Christ himself ordained, should begin with the Prayer which he himself taught; both being Pledges of his Love left to his Church, for her daily use, and endless comfort. The Lord's-Prayer must be the most proper Introduction to the Lord's-Supper. And † St. Jerome affirms, that Christ taught it his Apostles, to be said at the Holy Communion; whence he, and all the Ancients, do expound that Petition, *Give us this day our daily bread*, of the Body of Christ, that *Bread of Life*, which in those

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and is still continued down in our *Cathedral Churches*, and in *Quires*, and *Places*, where they sing.

Now, in many *Parish Churches*, instead of this Anthem is commonly sung a Psalm; which is very proper, tho' the Minister should not go up to the *Communion-Table*; and rather the more so, when he doth not; because this Interposal of a Psalm makes a separation and distinction between the 2 Services, which ought to be thus made by Distance of Time, when it cannot be done by Difference of Place. Nor but in all *Parish-Churches*, (as well as in *Quires*) where it can be done with convenience to the Congregation, this Service ought regularly to be said at the Lord's-Table; a Thing which Bp. Beveridge, that great Saint and Ornament of our Church, and great Admirer and Promoter of our Liturgy, much desires and insists upon, as useful to remind People, that there ought at least to be a Sacrament, tho' there be not, on every Sunday, and Holy-Day.

† *Docuit Apostolos, ut quotidie in corporis illius sacrificio credentes audeant loqui, Pater noster, &c. Hieron. adversus Pelag. lib 3.*

Times



Times was daily received. And our Church doth in her *Catechism* thus expound this Petition, that therein we pray our heavenly Father, "to send us all Things that be needful as well for our Souls, as Bodies.

After this most proper Beginning, there follows a Prayer, no less proper, for Sanctification. For without Purity of Heart, or, in the *Psalmist's* Phrase, *washing our Hands in Innocency*, 'tis high Presumption to go to his Altar. The Bread, that Christ gives us in the Sacrament, is his Body; and concerning this spiritual Bread, that Objection of the Jews is very just, *How can Christ's Disciples eat with unwashed Hands?* Not but this Prayer is here placed as a Preparative likewise for the following Recital of the *Commandments*. For as the People were, by God's Order, (*Exod. xix. 14.*) *sanctify'd* before the first Publication of them; so ought we to have pure Hearts, before we be fit to hear them rehearsed.

After this Preparation, the Priest "turning to the People, rehearses distinctly the *Ten Commandments*: The Benefit whereof may be considered with a double respect; 1st. With a particular regard to the Holy Communion: or, 2dly. With a general regard to their standing, and intrinsick use.

First, With regard to the Communion, this Rehearsal of the *Commandments*, with the Supplications of the People subjoined to each, is an excellent Preparative for receiving those Holy Mysteries; for it contains those penitential Acts, which the Church requires. For in its Exhortation for the worthy Participation of the Lord's-

Supper, it thus directs. "The Way and Means thereto is, first to examine your Lives and Conversations by the Rule of God's Commandments; and whereinfoever ye shall perceive your selves to have offended, either by Will, Word, or Deed, there to bewail your own Sinfulness, and to confess your selves to Almighty God, with full Purpose of Amendment of Life. Now whilst each Commandment is reading, every Communicant ought, by a secret Recollection, at least of his grosser Sins, to examine his own Conscience; and being conscious wherein he hath offended, (for, alas! who is there that liveth, and sinneth not?) he then may "bewail his own Sinfulness," with the rest crying out, *Lord have mercy upon us*; and also strengthen his "Purpose of Amendment," adding, *And incline our hearts to keep this Law*. The keeping of the Commandments is One of the Three Things, we did "promise and vow in our Baptism: And the hearing of them rehearsed distinctly to us must be of peculiar use, when we are going to renew that Vow in the Lord's-Supper. Not but without this relative use of the Commandments,

*Secondly*, The Rehearsal of them, in the manner prescrib'd, is of general and standing Advantage to Christians. For I would ask, What can be of greater Advantage to them, than the familiar Knowledge of those Things, the Performance whereof is the Condition of Salvation? Now our Saviour hath said, *if thou wouldst enter into Life, keep the Commandments*, Mat. xix. 17. Moses, to enforce the keeping them, saith, *They shall be in thine Heart; and thou shalt bind them for a sign upon thine Hand, and they*

*they shall be as frontlets between thine Eyes, Deut. vi. 6, 8.* Doubtless this Recital of them, in the hearing of the People, has all these Effects; for it regularly reprints them upon their Memories, which otherwise would as regularly be worn out, and effaced, by the Impressions of their Weekly Affairs. And the People themselves being obliged "after every Commandment to ask God Mercy for their Transgression thereof for the Time past; and Grace to keep the same for the Time to come", what do they at each Rehearsal, but as by a new Tie, bind them for a sign upon their Hands, and as frontlets between their Eyes? §

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§ It is to be noted, that the Priest in rehearsing the Commandments, speaks as from God, and therefore is ordered, to "turn himself to the People; whilst they receive them kneeling, the Posture of Reverence and Submission to what God commands, and of Humiliation for the Breach thereof. Bp. Andrews thus describes the manner of it, which doubtless he used himself, and which he enjoined in his Diocese. "the Priest after the Collect, descends to the Door of the *Septum*, or Rail, makes a low Adoration towards the Altar; then turns to the People, and standing in the Door, readeth the Ten Commandments, as from God, whilst they lie prostrate quite to the end, as to God speaking.

This must be the Custom of our Church in his Time, for he could not thus describe the manner of the ancient Church, because the Rehearsal of the Commandments was never appointed in any Church, ancient, or modern, but only in the Church of *England*: So that this is an Excellency peculiar to our Liturgy.

It was first appointed in the 2d Book of *Edw. 6.*

After

After the Comandments fitly follows a Prayer for the King, he being *custos utriusque Tabulae*, the Guardian of Both Tables; so that he is not only the DEFENDER OF THE FAITH, but of the Law. But whatever Men may annex to the Titles of Kings or Sovereign Princes, yet the Defence of both is by God himself vested in their Office. And for this cause hath he commanded us to pray for them, *first of all*, 1 Tim. xi. 1, 2. And, according to this Command, our Church hath placed these Collects, for the King, being Two, for Variety, *first of all*, almost in the beginning of this Office, even this highest Office, of her whole Worship wherein all Intercessions are most available. For, since in the Holy Sacrament God giveth us his own Son *how shall he not with him also freely give us all things?* And that this Intercession for the King may not fail thro' the indevotion of the People, the Priest calls unto them to join earnestly therein, by that Exhortation, **Let us Pray.**

Then comes on "the Collect for the Day: of which having already spoken at large, I shall now consider, according to my Promise, the relation which each Collect, with its proper Epistle, and Gospel, do jointly bear, and how they are together fitted, to the particular Sundays, to which they are affixed, and all, in their course, to the solemn anniversary Seasons, observed by the Church.

Now there are Three Great and leading Festivals, observed from the begining by the Catholick Church, which are among the *Lesser*, as Princes among their Nobles. These for their greater Solemnity have several Days or Weeks appointed to attend, and (as it were) wait upon them in their Procession.

Thus



Thus the *Nativity* of Christ, our only Lord and Saviour, hath the Four Weeks of *Advent* appointed as its Forerunners; and it may be said of these, as it was of *John Baptist*, with regard to Christ's coming; that they are as *Messengers to prepare his way before him*.

*Easter*, the Day of Christ's Resurrection, next in Order and Dignity to that of his *Nativity*, hath not only all *Lent* as a general Preparative; but a whole Week, called the *Holy Week*, as a peculiar Attendance to go before it, and moreover, Two Days set apart to follow after.

*Whitsunday*, the Third great Festival, hath not indeed so great an Attendance to go before it, only the Sunday after *Ascension*; yet it is honoured with Two Days set apart to follow in its Train: neither could there be more since the following Days are set apart for the Solemnity of the *Ember-Week*.

Now in all these Preparatory Seasons, or Intervals, between these Feasts, the Epistles, and Gospels, with the Collects, which are generally taken out of them, are fitted to, and point towards, the great Festival that comes on.

For Instance; Those appointed for the Four Sundays, in *Advent*, set forth the various Comings of Christ; and are as the gradual Dawning of the Morn, before the Rising of the *Sun of Righteousness*. From *Christmas* to *Epiphany* the Church sets forth Christ's Humanity, that he is very Man, "of the Substance" of his Mother born in the World. Thus the Feast of *Circumcision* declares him not only to be made of a Woman, but also made under the Law. But after *Epiphany* the Church manifests his Divinity, that

that he is very God, “ of the Substance of the Father, begotten before all Worlds. Thus in the First Sunday after *Epiphany*, the Gospel manifests his Divinity, by his miraculous Answers to the Jewish Doctors: in the Second, by his turning Water into Wine: in the Third, by his healing the Leper: in the Fourth, by his stilling the Winds, and Waves, with his Word.

From *Septuagesima* Sunday the Church looks forwards, towards the great Festival of *Easter*. That Sunday, with the two following, may be called the *Lesser Lent*, they being Preparative to that long solemn Season, as that is to *Easter*. Now *Lent* being instituted and kept in imitation of Christ's Fasting Forty Days, and Forty Nights, from the beginning of it on *Ash-Wednesday*, all the Epistles, and Gospels, with their Collects, appointed for the Sundays, have one general Aim, namely, to produce in us Repentance, and Death unto Sin, tho' each Sunday, for Variety, propounding different Ways. The 1<sup>st</sup>. exhorting to Patience in Afflictions: the 2<sup>d</sup>. to Temperance and Abstinence from all Uncleanneſs: the 3<sup>d</sup>. to Strictness of Life, and Perseverance: and so in the rest.

Having thus crucified the whole Body of Sin in *Lent*, at *Easter*, we are made Partakers of a joyful Resurrection; we are rais'd from the Death of Sin to the Life of Righteousness. Wherefore from *Easter*, to *Pentecost*, or *Whitsunday*, the Epistles, and Gospels, run in a contrary Tenor, tending to raise in us Joy, Hope, Newness of Life, and the like. For the Church having at *Easter* put off her Sackcloth, Psal. xxx. 11. the penitential Garb of *Lent*, it is this Season represented in her Services, as girded  
with

with gladness; which at last is compleated by the coming of the Holy Ghost, the Comforter, as on the Day of *Pentecost*, or *Whitsunday*.

And now the Third Person in the Trinity being also fully revealed to the World, together with the Father, and the Son, from whom he proceedeth, the Sunday following is a Feast Instituted in Honour to all the Three Persons, the Feast of *Trinity*, which might be called the great *Epiphany*, being the Manifestation of the Three Persons, as the other *Epiphany* is only of the Son.

Lastly, during that long Interval, from *Trinity* till *Advent*, the Epistles and Gospels have also but one general View and Tendency, to raise in us the several Fruits and Gifts of the Spirit, and all Holy and Spiritual Affections. So that all the Services of this long course of Sundays may be considered as looking, either Backwards, with a grateful Regard to the Feast of *Pentecost*, from which all those Graces, that make our Services acceptable, flow; or Forwards, with an awful Regard to *Advent*, the Time of our Lord's Coming, for which those Graces prepare us; either as testifying, that the Holy Ghost is come; or as fitting us by his Aid against the Coming of our Lord.

Thus then the Epistles and Gospels are not cast into our Liturgy at random, or as it should happen; but are placed every One in its Order, being suited severally to their proper Days, and all jointly to the Seasons, which come between and are govern'd by these cardinal, or great Festivals.

Tho' I have Traced out to you this Admirable Order of our Church in so particular a View, yet it will be useful, and edifying, to present you also

with that more general Scheme, wherein that great Prelate, Bishop *Cofins*, hath excellently represented the Wisdom of our Church. These are his Words. "The Church hath not appointed Epistles and Gospels, but upon special relation to the Time wherein they are read. And it is admirable to see, with what Order and Wisdom all Things are disposed and bro't in *tempore suo*, that they might be the more kindly for the putting us in mind of what we are about, or what we have to do. The whole Year is distinguish'd into Two Parts: The Time of Christ's Living among us here on Earth, which is the First; and our Time of Living here, after his Example, which is the Second: For the First, are all the Sundays appointed from *Advent*, to *Trinity-Sunday*; for the rest are all the Sundays, after *Trinity*, to *Advent* again. (*Veteres distinxerunt hæc duo Tempora in tempus Dominicæ Dispensationis, & in tempus nostræ Peregrinationis.*) And, because the first Part is conversant about the Life of Christ, and the Mysteries of his Divine Dispensation, therefore, beginning at *Advent*, is the memory of his Incarnation celebrated, and after that, his Nativity, then his Circumcision, his Manifestation to the Gentiles, his Nonage, his Doctrine, his Miracles, his Passion, his Burial, his Resurrection, his Ascension, his sending the Holy Ghost, all in a most absolute Order: In all which, we see the whole Story, and Course, of our Saviour, in Manifesting himself, and his Divine Mysteries, to the World. So that the Gospels read through all this Part of the Year, have their chief end and purpose, to make us know and remember

" with



“ with grateful Hearts, what excellent Benefits  
“ God the Father hath communicated to us, First by  
“ his Son, and then by the Holy Spirit, making us  
“ Heirs of Heaven, that before were the Sons  
“ of Hell: for which unspeakable Goodness, we  
“ do most fitly end this Part of the Year, with  
“ giving Praise, and Glory, to the whole Blessed  
“ Trinity.

“ The Second Part, which contains all the Sun-  
“ days after that, being for our Guidance, in the  
“ Peregrination that we have, living in this World,  
“ hath for it such Gospels, in Order appointed, as  
“ may most easily, and plainly, instruct, and lead us,  
“ in the true Paths of Christianity; that those  
“ which are regenerated by Christ, and initia-  
“ ted in his Faith, may know, what Vertues to  
“ follow, and what Vices to eschew. Thus in  
“ the First Part, we are to learn the Mysteries of  
“ the Christian Religion: in the Second, we are to  
“ practise that which is agreeable to the same. For  
“ so it behoves us, not only to know that we  
“ have no other Foundation of our Religion but  
“ Christ *Jesus*, born, crucified, and risen for us;  
“ but farther also to build upon this Foundation  
“ such as a Life as he requires from us. And be-  
“ cause the First Part ends with *Pentecost*, the giving  
“ us a new Law in our Hearts; therefore the Se-  
“ cond is to begin with the practice of that Law:  
“ that as the Children of *Israel* did pass, thro’ the  
“ Desert, by the Direction of *Moses*, so we may pass  
“ thro’ this World, by the Guidance of our Saviour,  
“ and overcoming, at last, our spiritual Enemies,  
“ we may come to our heavenly Dwelling-place  
“ and there remain with him for ever.

Thus have we seen, at large, the wondrous Order, and Disposition, of the Epistles, and Gospels, appointed for the *Sundays*. As to those belonging to the Days of *Saints*, these are chosen out, and order'd, so as to do honour, indeed, directly to those *Saints*; which they do, either by reciting their Writings, or recording their Actions, or recommending their Example. But forasmuch as these Days have no real Glory of their own, but what they derive from Christ, who is glorified in his *Saints*; therefore they do all ultimately respect, and some pay immediate Honour to, the great Festivals of our Lord. Thus the Days of \* *St. Andrew*, and *St. Thomas*, come before, and usher in our Lord's Nativity; of † *St. Stephen*, *St. John*, and *St. Innocent*,  
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\* *St. Andrew* is placed first in the Order of *Saints*, because he was first called by Christ.

† *St. Stephen* seems to be placed first after *Christmas-Day*, because he was the first Martyr: *St. John* next, because the Disciple whom *Jesus* loved, and so next him in Affection. Then the *Innocents*, because their Martyrdom was the first consequent upon Christ's Birth, or Nativity. Some give also this mystical Reason both for their Place, and Order; that *Martyrdom*, *Love*, and *Innocence*, are first to be magnify'd, as wherein Christ is most glorified.

Because the *Saints* enter into Joy thro' Sufferings, therefore their Days are usher'd in with a *Vigil*, and *Fast*, on their *Eves*; partly to prepare us for the more solemn keeping of the Day following; and partly to signify to us, that we too, after a few Days of Mortification, and sorrow, shall pass into a joyful Eternity.

For this Reason there is no *Vigil* on the *Eve* of *St. Michael*, because the Angels did not enter into Joy thro' Sufferings,

immediately follow after. And the rest are placed at regular Distances, not crouding together, that they may not confound nor injure each other's Lustre; but yet may all severally keep up and set off the Glory of the Lord. These Days are placed in our Calendar, as the Planets are in the Firmament. For as those move round the Sun, borrowing their Light from him, with which they enlighten the Earth; so these attend upon and receive their Glory from the *Sun of righteousness*, which they cast round upon his Church. So then in the greater Festivals Christ is glorify'd in his Person directly; but on the lesser he is glorify'd in his *Saints* by reflection.

Thus then there is a Relation, and-mutual Dependence in the whole System of the Epistles, and Gospels, "used throughout the Year. Thus much as to the Beauty of their Order.

As to the Excellency of their Matter, those appointed for the *Sundays*, contain the most choice and principal Parts of the *New Testament*, as the *First Lessons* for the *Sundays* do those of the *Old*. Now as the † Epistle was instituted, to represent the

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ferings, but were placed there from their Creation. There is none likewise on the *Eves* of *St. Mark*, or of *St. Philip*, and *St. Jacob*; because these fall between *Easter*, and *Whitsuntide*, upon which Joyful Season, all Fasts were forbidden.

† Note, That tho' some of the *Epistles* be taken out of the *Acts*, and the *Old Testament*, yet they may be properly called *Epistles*, as taking their Denomination from the greater Part; this is a Figure often used in Scripture itself. However, to satisfy the *Dissenters* even in this trifling

the Law preceding the Gospel, and is therefore read first; so the Matter of it is generally Moral, or Preceptive; but the Subject of the Gospel, which represents the whole Gospel, or Preaching of Christianity, is both Historical and Preceptive, relating what *Christ* either did, or taught.

And whereas the Law was but dark, and full of Terror, in proportion to the comfortable Light breaking forth in the Gospel, therefore it was an universal Custom in the *Eastern Church*, as § *St. Jerome* affirms, “ at the reading of the Gospel, to “ set up Lights, even at Mid-Day, not with Design therefore, as he infers to, to dispel the Dark, “ but give a Testimony of Rejoicing. Besides this significant Ceremony, there have been Two peculiar Honours paid to the *Gospels*, which continue in our Church to this Day.

The *First* is, That all the Congregation stand up at the reading of them, as being the Word of the Master; whereas at the reading of the Epistles, they are indulged the Posture of sitting, as being the Words of the Servants. This Reverence the Catholick Church, throughout the *East*, and *West*, hath always paid, to the Son of God, above all other Messengers. And our Church generally continues the Practice of the same, tho’ not mention-

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trifling Objection, at the last Review there were added in the Rubrick these Words, “ or Portion of Scripture “ appointed for the Epistles.

§ *Per totas orientis Ecclesias quando legendum est Evangelium, accenduntur luminaria, jam sole rutilante: non utique ad fugandas tenebras, sed ad signum lætitiæ demonstrandum.* Hieron. adv. Vigilant.



ed in her Rubrick; as being recommended by § Antiquity, tho' not enjoined by Authority: A reverential Custom, surely very meet to be kept up every where, in Honour to the Son of God, but especially in this, Church and Nation; since no less is paid to our King himself, at the reading of whose Commissions, the highest Court among us, even of our Nobles, stand up, and uncover the Head.

Secondly, The other Honour paid to the Gospel was, that after the naming of it, all the People standing up, said, \* *Glory be to thee, O Lord.* This Usage borrowed from ancient Liturgies our Reformers continued in † Ours: and tho' afterwards discontinued in the Rubrick, yet Custom still continues the Use of it in most Cathedral and in many Parochial Churches; and the Voice of Custom, is, in many Cases, the Voice of Law.

The Rehearsal of the NICENE CREED, follows the Epistles, and Gospels, as that of the Apostle's Creed, followed the Lessons; and this for the same Reasons, namely, because as Faith comes by hearing, so with the Mouth the Confession of it is made unto Salvation. But besides these general Reasons, the Rehearsal

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§ Ὡς ἀναγνωσκομένη ἡ τὸ εὐαγγέλιον, πάντες οἱ Πρεσβύτεροι, καὶ οἱ Διάκονοι, καὶ πᾶς ὁ λαὸς σιγήτωσαν μετὰ πολλῆς ἡσυχίας. When the Gospel is read, let all Presbyters, Deacons, and all the People stand up with much silence. *Apost. Const. lib. 2. c. 57.*

\* Καὶ ἤνιχα τε δρόμεν τὴ ἀναγνώσεως ἀρχήσῃ, δ'θεῶς δεινισάμεθα διαφωνήσας ΔΟΨΑ ΣΟΙ, ΚΥΨΙΕ. When he, (viz. the Deacon) begins to read the Gospel, we straitway stand up, saying, *Glory be to thee, O Lord.* Chrysost. *de Circo.*

† It was in the First Book of Edw. 6.

of our Faith before the receiving the Holy Communion, is founded on higher Ends. 1<sup>st</sup>. It being meet that all should first profess the same Faith, who partake of the same Myſteries; for ſurely if *no Stranger, or uncircumciſed Perſon*, could eat of the Paſſover, (*Exod. xii. 43, 48.*) that typical Sacrament; much more, no Stranger to the Chriſtian Faith, or Unbeliever, ſhould partake of the real Sacrament of the Lord's-Supper. 2<sup>dly</sup>. As the Acknowledgment of the Articles of our Chriſtian Faith, is Part of the Vow made at our Baptiſm; ſo ought the ſame Acknowledgment to be repeated at the Lord's-Supper, wherein we renew that Vow.

It is not my Buſineſs to conſider the Subſtance of this Creed neither, nor to run thro' its Articles; wherefore, I ſhall only here explain, and recommend, thoſe Two ancient Cuſtoms, of turning towards the Altar, and of bowing at the Name of *Jeſus*, when we make theſe Confeſſions of our Faith.

As to the Firſt, It was the Cuſtom of the ancient Church, to turn to the Altar, or  *Eaſt*, not only at the Confeſſions of Faith, but in all the publick Prayers. And therefore \* *Epiphanius*, ſpeaking of the Madneſs of the Impoſtor *Elxæus*, counts this as one Inſtance of it, among other Things, that he forbade praying towards the  *Eaſt*. Now this is the moſt honourable Place in the Houſe of God, and is therefore ſeparated from the lower and inferior Part of the Church, anſwering to the *Holy of Holies*, in the *Jewiſh Tabernacle*, which was ſepered by a Veil from the Sanctuary; and the holy Table, or Altar, in the One, anſwers to the Mercy-Seat, in

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\* *Epip. L. Her. 19. c. 19.*

the Other. As then the † *Jews* worshipp'd, *lifting up their Hands towards the Mercy Seat*, Psal. xxviii. 12. Exod. xxv. 19. and even the Cherubims were formed with their Faces looking towards it; so the *Primitive Christians* did, in their Worship, look towards the Altar, of which the Mercy-Seat was a Type. And therefore the Altar was usually called the Tabernacle of God's Glory, his Chair of State; the Throne of God, the Type of Heaven, Heaven it self: For these Reasons did they always, in praying look towards it. But in rehearsing our Creeds this Custom is still more proper and significant; for we are appointed to perform it *standing*, by this Posture declaring our Resolution to stand by (or defend) that Faith, which we have professed; so that at these Times we resemble not so much an Assembly, as an Army. As then in every well-marshalled Army, all look and move one way; so should we always do in a regular Assembly; but especially at the *Confession of Faith*, all "*Christ's faithful Soldiers* should shew, that they hold the Unity of Faith, by this Uniformity of Gesture.

The other Usage, of bowing at the Name of *Jesus*, seems founded on that Scripture, where 'tis declared, that God hath given him a Name, which is above every Name; that at the Name of *Jesus* every Knee should bow; and every Tongue should confess, that *Jesus Christ* is Lord, to the Glory of God the Father, Isai. xlv. 23. Phil. ii. 9, &c. Now tho' the Rubrick be silent herein, yet the Canon of our Church thus enjoins: "That when in Time of Divine

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† See *Thorndyke* of Religious Assemblies, and *Sparrow's Ration*.

“ Service, the Lord *Jesus* shall be mention’d, due  
 “ and lowly Reverence shall be done by all Per-  
 “ sons present, as hath been § accustomed; testi-  
 “ fying, by this outward Ceremony, and Gesture,  
 “ their due Acknowledgment, that the Lord Je-  
 “ sus Christ, the true and only Son of God, is the  
 “ only Saviour of the World, in whom alone all  
 “ the Mercies, Graces, and Promises of God to  
 “ Mankind, for this Life, and the Life to come,  
 “ are fully and wholly comprised. *Can. xviii. 1603.*

Now if such Reverence be due to that great and ever-blessed Name, when it is mention’d in the *Lesson*, or *Sermon*, how much more in the *Credo*, when we mention it with our own Lips, making Confession of our Faith in it, adding the very Reason given in the *Canon*, that we believe in him, as the *only Son*, or *only begotten Son of God*: and when too we do this *standing*, which is the proper Posture for doing Reverence?

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§ Which is thus explained by the *Injunctions* of *Q. Elizabeth.* Whensoever the Name of *Jesus* shall be in any Lesson, or Sermon, or otherwise in the Church pronounced, that due Reverence be made by all Persons, Young, and Old, with lowliness of Courtesie, and uncovering the Heads of the Mankind, as thereunto doth necessarily belong, and hath heretofore been accustomed. *Injunct. 52. 1559.*

Bishop *Cosins* saith, This should be done principally at reading the Gospel; because then also we *stand up*, in honour to Christ, and his Gospel.

This Custom is very useful against the *Arians*, and other Enemies of our Lord’s Divinity; and therefore never more strictly to be kept up than in these Days, where in those Enemies abound.

After



After the *Creed*, the *SERMON* is appointed. Now as to the Preaching used in the Church of *England*, if we consider either the Excellency or Frequency of it, we may justly affirm, that if any Church under Heaven hath wherewithal to glory on this behalf, our Church hath much more.

As to the Excellency of it, this Praise hath been long yielded to our Clergy, both at Home, and Abroad; by the universal Voice, both of *Protestants* and *Papists*. And the Reasons of it is apparent; for no Nation under Heaven hath such Seminaries of Learning, in all Kinds, as this Nation hath, or any Thing like them; I mean, our Two Renowned *UNIVERSITIES*. And if ever the Enemy would come up against our Church, this City of our *Sion*, to take and to destroy her, that Policy of *Holofernes* against *Bethulia* will be most effectual, to seize upon these *Fountains* of her *Waters*.

And as the Frequency or Plenty of the Word preached, which continually flows from these *Fountains*, this Provision of our Church, which appoints a Sermon once on the Lord's-Day, must appear sufficient, yea abundant; if we look back to the Scarcity of it in the Days of the *Reformation*, when the Provision of a Sermon was but \* *Quarterly*; and for many Years after but † *Monthly*. Wherefore this present Provision of our Church,

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\* That all Parsons, and Vicars, shall make, or cause to be made, in their Churches, one Sermon every Quarter of the Year. *Injunct. Edw. 6. 1547.*

† That the Parsons shall preach, in their Churches, one Sermon, every Month of the Year, &c. *Injunct. Q. Eliz. 1559.*

in appointing one Sermon on the Sundays, ought to be accepted with all Thankfulness. And, in truth, a greater Plenty than this, turns not to our Nourishment, but only creates in us a Waste, and a Wantonness; that Appetite in many, after a multitude of Sermons, is no other, than that of the *Israelites*, when not content with the regular Provision of the daily Manna, *they required Meat for their Lusts*. Far be it from me, that I should discourage, or straiten the Ordinance of Preaching; but God forbid, that the enlarging of that, should ever straiten the Ordinances of Divine Worship, or be esteemed before them; God forbid, that ever in the *Church of England*, the Sermon, how excellent soever, should be valued before the Service, which is incomparable. For to what end do we come to the House of Prayer? Is it to adore God, or to admire Men? Is it to praise him, for the Excellency of his Greatness, or them, for the Excellency of their Talents? Should this plenteous Provision, of Preaching, be ever again exalted, and abused, to the neglecting, despising, and disparaging, of our publick Worship, as it was before the *Great Rebellion*, it might well provoke God to take it again from us; and instead thereof, to feed our Lusts with Preaching, as he did the *Israelites* with Quails, till it came out of their Nostrils, and became loathsome unto them, *Numb. xx.* It was a remarkable Saying, founded on the Reason of Things, *That a Preaching Church cannot stand*; and it is also founded on the Judgments of God, that a Church, which places its Religion in Preaching, shall never stand.

After

After the *Sermon*, the Congregation, tho' there be no Communion, yet is not dismissed without Prayers, and the Blessing.

The Prayer for the CHURCH MILITANT, contains in it, *Supplications, Prayers, and Intercessions, and giving Thanks for all Men, for Kings, and all in Authority*, as the Apostle directs. Which Expression, of our universal Charity, is highly necessary, when there is a Celebration of the Lord's-Supper: But, when there is none; yet, being a general Intercession, it is necessary to fill up, and compleat the *Second Service*, which is a distinct Service, and in the first Institution, was performed at different Times §.

Last of all comes the \* BLESSING to be given by the *Priest*, or *Bishop*, if present. This was so highly esteemed, in the Primitive Times, that none durst go out of the Church, till they had re-

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§ This Prayer is an Abstract of the *Litany*, and is the same in Substance, as to the chief Materials, tho' contracted into a Collect; which in ancient Liturgies was called Συμπλή καθολικῇ, or *Catholic Collect*.

\* Note, That the Form of this Christian Blessing runs in the Name of Three Persons, Father, Son, and Holy Ghost, into which we are Baptized; and therefore seemingly most proper for the use of the Christian Church; however the *Calvinists* chuse to make use of the *Jewish Form*.

Note also, That the *Rubrick* orders this Blessing to be given by the *Priest*, or *Bishop*; and therefore it ought not to be pronounced by a *Deacon*; much less by the People: and therefore their repeating it after the Priest, is not only a Token of gross Ignorance, but an unjust Usurpation upon the Priestly Office.

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ceived it, as was enjoined by several Councils. And when they received it, they did it Kneeling, or Bowing down their Heads. And this was done in Imitation of the Jewish manner, which is thus described. *When the Service was finished, the High-Priest lifted up his Hands over the Congregation, to give the Blessing of the Lord with his Lips, and they bowed themselves to worship the Lord, that they might receive the Blessing from the Lord the Most-high, Eccclus. l. 21. Thus did the Jews; for they considered it as the Blessing, not of Man, but of God. They had indeed his express Promise for it, when given in the publick Worship. And the Lord spake unto Moses, saying, Speak to Aaron, and his Sons, saying, On this wise shall ye bless the Children of Israel: The Lord bless thee, and so on: and they shall put my Name upon the Children of Israel, and I will bless them, Numb. vi. 22, 23, &c.*

The same Authority to Bless, yea and greater Authority than this, seems to be given to the Ministers of the Gospel. *For into whatever House they shall enter, and shall say, Peace be to this House; if the Son of Peace be there, Luke x. 6. that is, according to Interpretation, if he that dwells there, do not hinder it by his Wickedness, or reject it by Unbelief, then their Peace shall be upon him. If not, if he be not capable nor worthy of their Blessing, it shall turn to them again. And if this Vertue be annexed to the Blessing of the Bishop, or Priest, so as to go and come with it, when bestowed upon a private House; how much more, when dispensed in the House of God, in his Name, and by his Command, over the holy Congregation. As many of them doubtless as are Sons of Peace,*



as are capable and desirous thereof, upon them shall the Blessing of the Minister rest; but from them that are not, that either neglect, or reject it, *his Blessing shall turn to him again.*

I have now gone thro' the Design I proposed; a Work, if less entertaining, yet I hope the more edifying; a Work, I am sure, at no Time unserviceable, in these Times not unseasonable. We behold then our publick Service, from One End to the Other, from the Exhortation to the Blessing; and tho' it be laid out in so narrow and imperfect a Delineation, yet, upon the Whole, we may well close with that Exclamation of the Prophet, concerning *Sion*, *how great is its Goodness, and how great is its Beauty!*

And I ought not to omit that memorable Testimony, worthy not only to be fixed upon Record, but to be *engraven upon the Horns of the Altar*, which was given our *Common-Prayer*, by the King, and Parliament, in that ACT, which established the use of it. That it was "BY THE AID OF THE  
" HOLY GHOST, *with uniform Agreement concluded,*  
" *and set forth, &c.* " May it ever enjoy the same Testimony from their Successors; and may they ever support, strengthen, and invigorate those Laws, which have been placed as a Fence about it; that no Persons whatsoever presume under the highest † Penalties, TO PREACH, DECLARE, OR SPEAK ANY THING IN DEROGATION, DEPRAVING, OR DESPISING, OF THE SAID BOOK, OR ANY THING THEREIN CONTAINED, OR ANY PART THEREOF.

I shall now make some general *Observations* upon our *Liturgy*: And,

*First*, From the Perfection of it, I observe; That the *Form of bidding Prayer*, is not it self a Prayer, nor could be such in the Intention of the Church: For,

*1st*. Such a Prayer in the Pulpit is wholly superfluous. For the *Common-Prayer* is perfect in its Extent; therein we have already pray'd for ALL THINGS NECESSARY FOR THE SOUL, AND BODY. What need therefore of this Addition, where there is no Defect? This Prayer then, of the Minister, be it ever so excellent, can be but Repetition; this Supply can be but Superfluity. But, alas!

*2dly*. It must be far inferior also to the *Common-Prayer*. For this is perfect in its Form, as well as Extent: As therein we pray for all Things, so we pray for them in the best manner; even, (as we have seen) in the *Beauty of Holiness*. And whatever some ignorant and conceited People may imagine, yet God forbid that any Minister of our Church, should be either so conceited, or ignorant, as to bring his own Composesures into comparison with the Prayers of the Church, which, let such know, (if such there be) the finer they are, are the more improper; and the more delicate, still the more nauseous.

As this Pulpit-Prayer would be but an inferior and superfluous Addition to our Service; so the Church, which does nothing in vain, design'd it to be, not a Prayer, but a Direction, or Exhortation, to the People; "telling them before-hand, what they are at that Time more especially to  
" pray

" pray for in the Lord's-Prayer. As the judicious Sparrow explains it.

Now the very Form of it declares thus much; for were it a Prayer, it would be addressed to God; whereas it is directed to the People. Thus it begins: "*Ye shall pray for Christ's Holy Catholick, &c.*" and so runs all along; "*ye shall also pray, &c.*" and in the Body of it the Minister saith, "*and herein I require you most especially to pray for the King's most excellent Majesty,*" without doubt speaking to the People, not to God. Then he recites all the King's Titles at length, which, were it a Prayer, would be neither necessary nor proper; otherwise the Church had doubtless inserted them in all, at least in some One of, the Prayers for the King.

Lastly, As the Form it self, so the Posture of the Minister, in delivering it, which is standing, shews it to be an Exhortation; which would be kneeling, were it a Prayer; and therefore when he hath, in this Exhortation, recited the several Heads of Prayer, for which the People are to join with him summarily in the Lord's-Prayer, he then, together with the People, kneeleth down, and prayeth, saying the Lord's-Prayer, wherein the People ought to accompany him.

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§ I grant, as some object, That the Minister may stand, as well as kneel, in Prayer; but then he never does both, or changes his Posture, in the same Prayer; which he does in the present Case, if the whole be a Prayer.

Note, Tho' the Title be, *A Form of Prayer*, yet a Title cannot over-rule the Sense, much less alter the Letter of a Canon, any more than of a Statute.

But farther, If this Form of bidding Prayer were changed into an actual Prayer, it would be the very same, in Subtance, as the Prayer for the Church Militant; and if it were drawn up, *as briefly as conveniently may be*, it would be nearly the same in the Expressions. If then this be used before the Sermon, the other coming after it, would be but Repetition. But, alas! these Prayers, as they break thro' the Intention of the Church, so commonly go beyond the Extent of her Directions. For they are so far from being drawn up, *as briefly as conveniently may be*, that I do affirm, that they generally equal, in Length, all the Prayers of the foregoing Service, (exclusive of the Litanies) put together.

This Prayer of the Minister, before the Sermon, be it of what Sort or Size it will, is not only contrary to the Intention of the Church, but also to the Law of the Land; which, in the same \* *Statute*, wherein it establishes the Book of Common-Prayer, enacts, "*That if any Minister whatsoever, shall use any other open Prayer, than is mention'd, and set forth in the said Book, he shall be subject to Deprivation, and Imprisonment.*" *By open Prayer is meant, saith the Act, that Prayer, which others are to come unto, and hear, in common Churches, and private Chapels.*

Now these Constitutions, and Laws, were founded on the highest Reasons. For when before the great Rebellion, Men began to transgress those Bounds, changing this Form of bidding Prayer, into an actual Prayer, and therein venting their

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\* *Prim. Eliz.*



own Enthusiastical Effusions, they quickly bro't the Common-Prayer into contempt, and thereby the Church and State into ruin. *Behold then what a great Fire a little Matter kindleth.* The Abuse of this Canon, as inconsiderable as it may seem to some, was one main Cause, and Engine, that bro't on the Rebellion; those wicked Ministers making the Pulpit the Trumpet of Sedition, more by this Licence of Praying in it, than of Preaching from it.

Since then this private Prayer of the Minister, before the *Sermon*, is an Innovation, contrary to the Intention of the Church, and Law of the Land; since it must be in it self wholly superfluous, and far inferior to the Common-Prayer; and since in its Consequences it tends directly to the *Derogation*, and *Despising*, if not *Depraving* of it; and hath once proved actually *Destructive* to it, and thereby to our Church it self; we hope that the Friends both of our Church, and Liturgy, will approve the Resolution of those, who, pursuant to the late INJUNCTIONS, chuse rather to return to the former Usage, enacted by Authority; than to go on in an Error, crept in only by Connivance.

*Secondly*, I observe, in favour of our Liturgy, that it sets a firm Guard to the Doctrine of the ever blessed Trinity, and fences it in on every Side.

The frequent Rehearsals of the Doxology are so many Witnesses to it. The several Creeds rehearsed at their appointed Times, the *Apostles* daily, the *Nicene* Weekly, the *Athanasian* Monthly, are placed, (as it were) at several Stations to guard it. The Invocations in the Litany, addressed to each Person separately, and then to all jointly, tho' an accidental, are an immoveable Defence to it.

The *Feast of Trinity* is the appointed Anniversary, fixed in our Calendar, not only to be a Guard, but to give Glory to it. And as if all this Care were not enough, as none can be too much, I cannot but remark, that on the Three Great Festivals, and their *Octaves*, *Christmas*, *Easter*, and *Whitsontide*, the Collects, at the Conclusion, give equal Glory to the Three Persons, running thus, **THRO' JESUS CHRIST OUR LORD, WHO LIVETH AND REIGNETH WITH THEE AND THE SAME SPIRIT, or, IN THE UNITY OF THE SAME SPIRIT, EVER ONE GOD, WORLD WITHOUT END.** And lest the Conclusions, in the other Collects, generally running in the Name of **JESUS CHRIST OUR LORD**, should imply any Inferiority in the Son, as touching his Godhead, and so not the proper Object of Worship with the Father. there is One standing Collect, in the Morning, and Evening Service, that is directed to the † Son; and that it may be the more remarkable, it is that Prayer, which summs up, and reinforces all the rest, I mean, the Prayer of *Chrysostome*.

Thus is our Liturgy a faithful Guardian of this Fundamental Article of the Christian Religion, upon which all our Orthodoxy in the lesser Points depends, and from the Corruption of which all Heterodoxy, Scepticism, and Error naturally spring. Hence it was a general Observation, to the eternal

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† Which appears from this Expression, *gathered together in thy Name*; and therefore it concludes not, as the other Collects, in the Name of *Jesus*, because directed to him,

Renown of our Liturgy, that when it was swept away in the Torrent of the Rebellion, many damnable Doctrines, strange Heresies, and strange Sects, new Species, and Spawnsof Religions grew up, and covered the Land. When this, with the Priesthood, was driven out of the Sanctuary, it came to pass, that *the Cormorant and Bittern possessed it, the Owl also, and the Raven, dwelt in it; there the Vulturs also were gathered, every one with his Mate.*

Thirdly, I observe, in behalf of our Liturgy, that as it promotes Orthodoxy in us, as Christians; so doth it Loyalty in us, as Subjects: A Duty, which our Church binds upon our Consciences in her *Articles, Homilies, and Constitutions*, but in her Liturgy puts into our Mouths, and confirms and sanctifies by Prayer. This she doth in every Division of her Service. First in that Ejaculation, *O Lord, save the King*: then in a full distinct Prayer for the King, another for the *Royal Family*, both together exceeding in length even the Intercessional Prayer "for all Conditions of Men: In the Litany are Three distinct Petitions for the King, and One for the *Royal Family*: In the Communion-Service, which consists but of few Prayers, there are Two provided for the King; and lastly, in the Prayer for the Church Militant, there is again an express Intercession for him. Thus in the daily Service there is a Double, but on the Sundays, and Holy-Days, there is a Fourfold Supplication for him. And that excellent King, and Martyr, who dy'd for and with this excellent Church, was so sensible of her abundant Loyalty testify'd in her publick Worship, that he thus declares in that memorable Observation of his, "One of the greatest Faults some  
"Men

“ Men found with the Common-Prayer-Book,  
 “ was this, that it taught them to pray so oft for  
 “ him. 9

Yet it teaches and obliges her Member to pray  
 as oft for every One, that sitteth on this Throne.  
 And, after all this, shall the Imputation of Dis-  
 loyalty be ever charged upon the Church? Is this  
 the Return to her repeated Supplications? Nay,  
 shall her Loyalty be thought inferior to, or even  
 compared with that of the Sectarists; who, what-  
 ever they do in their Prayer, yet in their Princi-  
 ples disown the King to be *supream Head* of the  
 Church; nay, who disown the King's Supremacy,  
 not only as we hold, in opposition to the *Pope*, but  
 also his Supremacy in opposition to the People;  
 for whom, as they assert, Kings are ordained, and  
 by whom they may be resisted? Shall her Subjec-  
 tion be less secure, who acknowledges before the  
 Altar, that God is the *only ruler of Princes*, and  
 that we obey them in him and for him, and that  
 this is ACCORDING TO HIS BLESSED  
 WORD AND ORDINANCE; shall, I say, her  
 subjection be less secure, then that of *Those*, who  
 assert that Kings are accountable to their People,  
 and that Resistance is the Right and Ordinance of  
 Nature? My Brethren, should we in vindicating,  
 yea commending our Church on this behalf, *hold*  
*our Peace*, the very Stones of the Sanctuary, where  
 these Prayers are daily made, *might cry out* against  
 us. If her Children be at any Time seduced into  
 Disloyalty, let them answer for it in their own Per-  
 sons: but 'tis Injustice as well as Ingratitude, to



charge it upon the Church: for 'twas never Law, with God or Man, *that the Parent should bear the Iniquity of the Children.*

Fourthly, I observe of our Liturgy, that as it eminently promotes Loyalty in us, as Subjects; so doth it mutual Charity in us, as Neighbours.

Now this it doth, both in the People towards each Other, and in them all towards the Minister, and in the Minister towards them: " Between  
 " whom, (as Bishop Sparrow's Words are ) there  
 " daily and interchangeably pass, in the Hearing  
 " of God, and in the Presence of his holy Angels,  
 " so many heavenly Acclamations, mutual Provo-  
 " cations, joint Petitions, Songs of Praise, Con-  
 " fessions of one Faith. As for Instance, when  
 " the Priest makes their Suits, and they with one  
 " Voice say, *Amen*; or when he joyfully begins,  
 " and they with like Alacrity follow, dividing be-  
 " twixt them the Sentences, each striving to shew  
 " his own, and to stir up others Zeal, to the Glo-  
 " ry of God, as in the Psalms, and Hymns; or  
 " when they mutually pray for each other, the  
 " Priest for the People, and the People for him,  
 " as in the Sentences before the Morning Collects;  
 " or when the Priest proposes to God the People's  
 " Necessities, and they their own Requests, for  
 " Relief in each of them, as in the Litany; or  
 " when he proclaims the Law of God to them, as  
 " in the Commandments; they subjoining their  
 " Acknowledgment of their Transgression, and  
 " Supplication for Grace to perform them: All  
 these interlocutory Forms of Adoration must of  
 necessity beget and inflame a mutual Love of the  
 People to each other, and a joint Love of all to the  
 Priest.

Priest. For where there is such an Union in Worship, there cannot be much Diffension in Life: where the People offer up so many Prayers and Intercessions for each other, they cannot entertain Tho's, or Measures, to revenge, bite, and devour one another. Again, it unites the Affections of the People to their Minister, by whom, with whom, and for whom they pray daily unto God. From his Lips they receive Absolution; and who is he, that will requite with an Accusation? By him they are dismissed the Sanctuary with a Blessing; and what is he, that can at the Door return it with Cursing, by saying, or doing, any manner of Evil against him?

What then can be said more to the Advantage of our Liturgy, than that it makes Men good Christians, living "in the true Faith and Fear of God; good Subjects, living "in humble Obedience to the King; and good Neighbours, living "in brotherly Love and Charity one to another?

*Fifthly*, The last Observation, which I would make upon our Liturgy, and which I would fix upon Mens Minds, as worthy Observation, is this; That our Church hath had great Regard to the Honour and Comfort of the People, in that they are appointed either jointly to accompany the Minister, or to bear a separate Part, in almost all the whole Compass of the Service; which therefore justly claims an equal Regard, Esteem, and Honour from them, especially in comparison of, and before the Way of the *Dissenters*. For among them the People are wholly excluded; they are not appointed, nor allowed to join in any Part, not so much

much as in the Confession of Sin, nor in the Confession of Faith, not in the Lord's-Prayer; not allowed to offer up the least Ejaculation, not even to say, *Amen*. Whereas, in our Service, the People, as is shewn in the foregoing Observation, are all along appointed, called upon, to join with their Voices; neither are they any where excluded, but where 'tis improper for them to be admitted.

Wherefore let the *Sectarists* deride our Common-Prayer as an Idol, and the Frequenters of it as Superstitious; let them mock, as of Old, at our People saying \* "That pleasing themselves with their Presence at that Service, and their Labour in bearing a Part in it, they harden themselves in their Ignorance; yet let our People themselves glory in it as their high Privilege, and hold it fast as their blessed Advantage; and if in this Thing be their Ignorance, may they be more and more harden'd in their Ignorance. However let those Instructors of the Ignorant be instructed in one Thing; that this Way of the Peoples bearing a Part in the Service was not only used by the † Ancients, but that for this very Reason the Service itself was called *Common-Prayer*.

But then, my Brethren, since ye are so highly favoured, and Honoured, in our publick Worship; surely as this should induce you to Love, Honour, and Esteem it; so should you study to express this your Acknowledgment, by joining only in those Parts, which are appointed you; and by no means intrenching upon the Parts appropriated to the

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\* Preface to the *Directory*.

† *Justin Martyr*, Apol. 2. *Sr. Aug.* Epist. 118.

Minister; which I shall again recite to you, to fix them upon your Memories.

*First*, Such are the pronouncing the *ABSOLUTION*, and the *BLESSING*; these belong to the Priest alone; they are essential to his Office: and no Man can take to himself the Honour of pronouncing these, any more than of the Office it self. Wherefore when the Priest standing up pronounces these, I entreat, above all Things, that the whole Congregation, being upon their Knees, would attend, and receive them, with silence; and not declare the gross Ignorance of the Heart, by the least Motion of the Lips.

In like manner when he readeth the *EXHORTATION*, what an Absurdity is it for the People to repeat it after him? For are all Priest's? Where then is the Congregation? Or do all Exhort? Who then are to listen to the Exhortation?

It were much to be wished, that not only in these Cases of Absurdity; but that even in the Prayers, where the People are bound to accompany the Minister with the Heart, they would not do it also with the Lips; and this not because of any Corruption, but only because it breeds Confusion. For this Reason, in the Confession of Sin, were they are to accompany the Minister, the *Rubrick* directs them to do it only *with an humble Voice*: Why? lest the Sound of all should turn it into the Noise of a Multitude, and not the Voice of a Congregation. 'Tis evident from the *Rubrick*, that the Church never intended, that the People should repeat the Words of the Prayers after the Minister, but only as she directs, that at the end of each, they should

† *AN-*



† ANSWER, and say \* *Amen*. Now to whom should the People answer? Not to themselves; for that is an Absurdity: No, but to the Minister, who hath alone offer'd up the Prayer for them, and which they make their own by lealing it with an *Amen*. If they say *Amen*, they have no need to repeat the Prayer; or, if they will repeat the Prayer, they have no need to say *Amen*; for what is this, but to make Answer to themselves?

This too general Custom of repeating the Prayers, after the Minister, hath not the least Apology for it self, but that it is a Custom: It is doubtless a Disservice to the Worshiper, as well as a Disorder

† Rubrick after *Absolution*.

\* *Amen* is used at the end of the Prayers, Creeds, and in the *Communion*; and has accordingly different Senses.

After a Prayer it is *requesting*, So be it, or this is my Desire. After the Creed it is *affirming*, join'd with Confession; So it is, or this is my Belief. After the *Curses*, in the *Communion*, it is barely *affirming*, namely, that these *Curses* are due to such Transgressors; but without any Act of wishing, or requesting, that it may fall upon them. The Words are, 'Curst is he that, &c. and not curst be he.

It is to be said by the People, (not the Clerk alone) as the RUBRICK after the *ABSOLUTION* directs. \* *St. Jerome* says, that it was pronounced, in such a manner, by all the People, that it resembled the sound of Thunder. In the † *African Church*, where they prayed standing, at pronouncing *Amen*, they raised themselves on tip-toe, to express their Earnestness. But whatever our Posture, or Voice be, let it be always said with an earnest Heart, and that by all.

\* *Hieron*, in 2. Proem. Com. in Gal.

† *Clem. Alex. and Stromat.* l. 7.

to the Worship. Sure I am, it rather weakens than helps the Intention of the Mind; it runs out sometimes into a Work of the Lips, ( as 'tis objected ) and not of the Heart, too visible among the ignorant Sort, and therefore more excusable; I wish it were only among them, some hastening on before, some coming after, others falling in together, with a promiscuous Uncertainty; inso-much that St. Paul's Reproof to the *Corinthians*, in a like Disorder, might be very applicable to many of our Congregations; *should those come in, that are unlearned, or unbelievers, hearing all speak together, would they not say that ye are mad?* The Complaint of this Disorder being often made by you yourselves, may the better be born from us. For we do not say these Things to cast a Snare upon any, nor to entangle, or hinder, any Person's Devotion; but only for that which is comely, and that you may attend upon the Lord without this usual Distraction. What Rule then, my Beloved, would you desire for your Behaviour in the Church? The best, the only Rule is, to observe the Rules laid down in her Rubrics, not to go beyond them, in doing more, or less, not to intrench upon the Priest's Office, by improper Repetitions, nor to neglect your own, by a slothful Silence; but conforming, in all Things, to her Orders. In 'Time, in Voice, and in Gestures, ye shall not fail to worship the Lord in the Beauty of Holiness.

And now what remains, but that we rejoice, and joy together, in our exceeding great Happiness, and that in the best of Things, our Religious Worship; an Happiness far superior to what other Churches, or Sects, enjoy, or rather fancy they enjoy.

enjoy. As to *Popery*, from which we reformed, tho' its Worship be so adorned and beautify'd with Variety, yet it is sadly stain'd with Errors, and Idolatry; besides, it is said in an *unknown Tongue*: But, however, were it clear'd from these Objections, yet the Frame of it, as laid out in the *Roman Breviary*, is so broken, perplexed, and obscured, that it is scarce an *intelligible*, how then a *reasonable Service*? And as to the whole Body of the *Dissenters* among us, besides their Foundation in *Schism*, no trivial Sin, what can be said in Vindication of *Their* Worship, when considered in its own Meanness; much less when compared with the Excellency of *Ours*? Wherein there is no Confession of Sin, made by the People; no Absolution given by the Minister; no Appointment of Psalms; no Choice of Lessons; no Rehearsal of the Creeds; no Variety of Collects; no Litany; no Commandments; seldom the Lord's-Supper; seldomer, if ever, the Lord's-Prayer; wherein also there are no Solemn Festivals observed; so far from it, that not only the *Lesser*, set apart in Memory of the Apostles, and Saints, but also the *Greater*, hallow'd to the Honour of our Lord himself, viz. of his Nativity, his Resurrection, and sending the Holy Ghost; Festivals which the Catholick Church hath ever celebrated, are had in Derision. Inso-much, that if I would set the Comparison between *Them* and *Us* in a true Light, there is the same Disproportion between *Their* Worship, thus unform'd, and indigested, and *Ours*, appearing in its daily Beauty, and moving round in its annual Course, as there was between the Face of this World, when it was a Chaos, without Form, and void;

void; and when after the Six Days Work, it was finished, enjoying all the Form and Motions of the present Creation.

And yet superior as our Form of Worship is to them both, it has been successively destroyed by both; by *Popery*, when in its infant Estate; by the *Dissenters*, when come to its full Strength. And at both Times it was sealed with Blood; under *Popery*, with the Blood of its Compilers, under the *Dissenters*, with the Blood of its Royal Defender. And having been Twice thus gloriously sealed, Twice as miraculously restored, and that even out of the last great Deluge, God seems to have established an everlasting Covenant with it, that *there shall not any more be the like Flood to destroy it*. And there seems many blessed Omens, that it shall stand fast and flourish. For besides the many gracious Assurances of Protection from the *THRONE*, the People likewise seem universally set in its Defence. The Church with its Priesthood was never more generally beloved, its Worship never more frequented, its Altars never more crowded, than at this Day. And no wonder; for to all the middle Ranks of Mankind it is the chief Delight, and to the poorer Sort it is the only Comfort they have in this World; the only Refreshment they have after their Weekly Labours, is to *behold the fair Beauty of the Lord, and to visit his Temple*; whose House is open to the Poor as well as the Rich, and at whose Altars the Hireling is as welcome as his Lord; Whereas the great Men, the Wealthy, and the Mighty, have a Thousand other Ways, and Places of Delight, and Amusement; they can frequent the Theatres Day after Day, where no Time is too tedious,



tedious, nor Expence too great. But to the middle Ranks of the World, and to the lower and poorer Sort, which together make up the Bulk of Mankind, to these, I say, the Houses of God, are the only Places of Resort, of Comfort, and Delight. No wonder therefore, that they generally love above all Things the Church, with its Worship, and Ministry, whilst the other are apt to neglect, and to treat them with Derision. Thus it was with Christ, the Master, and thus it will always be with his Servants; that *the Elders*, and the chief among Men, *set them at nought*, but *the common People* hear them gladly.

Let us then rejoice together, Ministers, and People, in our mutual Happiness, that we are born and bred up in the Bosom of this Church; where we are Enter'd by Baptism, Instructed in her Catechism, Seal'd by Confirmation, Nourish'd by the Sacrament, Taught by the Preaching of the Word, Honoured, and Comforted, by her Publick Worship. But what Returns can we make to our Holy Mother, *for all these Benefits she hath done unto us?* What but to love, honour, and obey, and to defend her against all her Enemies. In the Camp of *Israel*, the Tabernacle, with the Tribe of *Levi* was placed in the middle of the Encampment, and all other Tribes encamped round about: *Numb. i. 2.* And thus, in our *Israel*, all Orders, Professions, and Ranks of Men, resembling the several Tribes, should, in their proper Stations, encamp about the Church, with the Sons of *Levi* the Clergy, to guard them from the Adversary. We who wait at her Altars, besides the common Tyes of other Christians, have peculiar Obligations

144 *The Beauty of Holiness, &c.*

ons as Ministers, to love, and to defend her, to the uttermost. As for my self, I believe, and am perswaded, that she is the best Church now in the whole World: that her Worship is the nearest to the Primitive Form, in as great Purity, and *Beauty of Holiness*, as she is well capable of, in this State of Imperfection. I firmly believe, that the Government, in Bishops, Priests, and Deacons, established in her, in which other Protestant Churches are deficient, I believe, that this Government (as I said before) was appointed by Christ, and every where planted by his Apostles. And I trust every true Member, much more every true Minister of this Church, is ready and willing to join with me in this Persuasion; and being thus perswaded, to join with me also in this Profession, with regard to our Establish'd Church; that, by GOD's Assistance, (for without that, all our Professions are but Presumptions) by GOD's Assistance, *if I should die with it, I would not deny it in any wise.*

Now to GOD the FATHER, GOD the SON, and GOD the HOLY GHOST, be ascribed all Honour, and Glory, now, and for ever. Amen.

26 JY 72



F I N I S